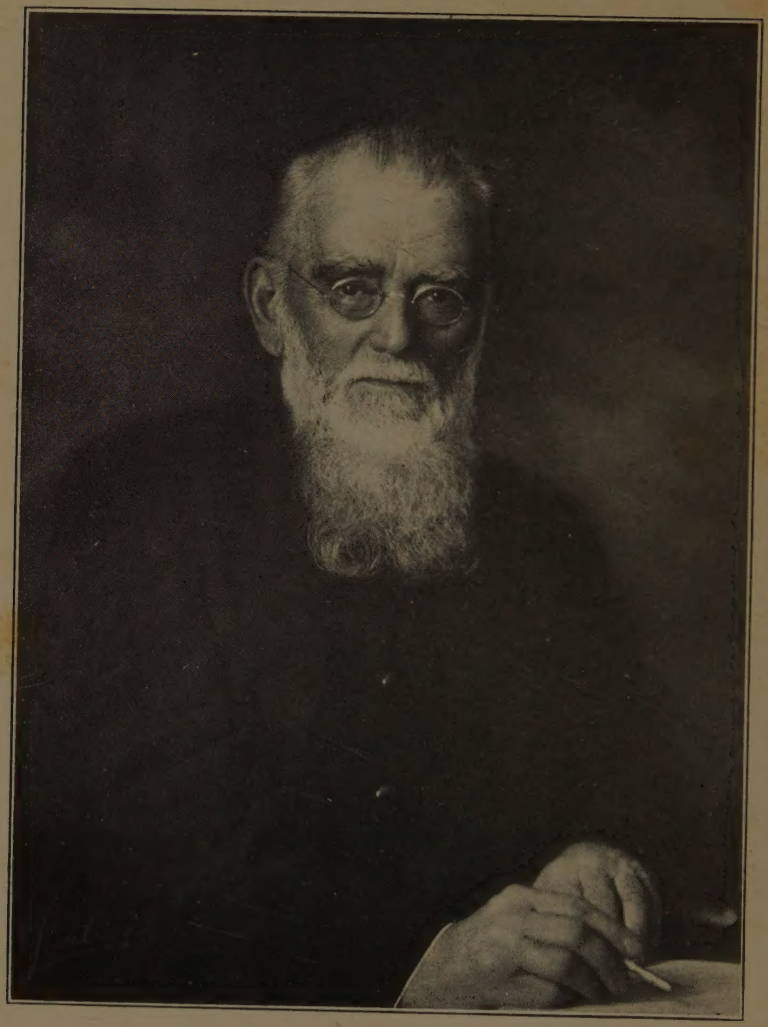
LIFE OF D. L. MILLER

First Church of the Brethren
1340 Forge Road
Carlisle, Pennsylvania 17013

Bertha M. Trimmer
Christmas
1921



D. L. Miller.

LIFE OF D. L. MILLER

BY

Bess Royer Bates

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To the spirit of
unity and love, engendered by Father Miller
in the Church of the Brethren
this book is
dedicated

PREFACE

Father Miller was my mother's oldest brother, and she, the youngest in the family, his junior by twenty-two years. When nine years old she was sent to live with him in Polo, Illinois. A few months after her arrival their mother died, and from that time he and his wife became "Father" and "Mother" to her. After she married Galen B. Royer, our father, and we six children came one by one, they became our "Fadder" and "Damma." When we grew older and were somewhat ashamed of our childish names for them, we called them Grandpa and Grandma. Father Miller and our own father were the closest of associates through practically all of Father Miller's active church life. Thus, Father Miller was more than a brother to our mother, more than a brother-in-law to our father, and much more than an uncle to us. He was sort of an embodied ideal, a realization in life of those heroic dreams of character that so rarely come true for young people We loved him and we miss him.

Many years ago my father started collecting material for this biography. A time came when he was not able to continue, and I took up the work

where he had left off. All of the material of the first seven chapters was secured by him. Whatever of good there may be in this book is due, in a great measure, to him. Father Miller, himself, had his share in the making of it, for he related many of the events and read much of the manuscript before his death. To Brother J. E. Miller and to my husband, Clyde E. Bates, I likewise owe much for their careful reading and correction of the manuscript. Others have helped by supplying incidents and giving personal views on Father Miller's life. To them, also, I am indebted. Aside from the above aid, I have examined the *Gospel Messengers* throughout the twenty-six years of Father's active connection with that paper; I have read some two thousand or more of his private letters, and have used his books of travel, Annual Meeting Minutes and church histories for reference.

At the recent Conference, when the news of Father Miller's death had just come, many people were saddened. One said:

"The last time I saw him he was in a hurry and just had time to grasp my hand and say, 'God bless you,' in that hearty way of his."

And another observed:

"He would come into our home and sit by the fire like one of the family."

If in this book some of that spirit of Father Miller's can be preserved, it has filled its purpose.

August 12, 1921. Bess Royer Bates.

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CHAPTER I

Forbears

D. L. MILLER came from a line of hard-working, prosperous farmers. It is not known just when the first Millers emigrated to America, but it happened some time before the War of Independence. They settled in Pennsylvania and Maryland. There they became prosperous, were respected, and died better off than they had started in life. Few had more than the most rudimentary education, but in spite of that there were preachers and deacons among them and men whose opinions were respected in the church. Without exception they belonged to the Church of the Brethren.

D. L. Miller's grandfather, Abram Miller, was born in 1779 at Fairview, Maryland. In those days life was not as peaceful there as it is now, because the Indians constantly warred on the whites. When the men went into the fields to work they took their guns with them, for the Indians would creep up through the surrounding woods and kill them. When Abram was yet a small boy, he helped with these skirmishes, learned the hard life of the pioneer, and grew up to know and meet danger. His

parents died when he was in his teens. After being thus left alone he went to a man by the name of Wolf and learned the cabinet trade. When thus prepared to make a living he married Mary Crill, about 1801. For seven years he lived near Claylick Mountain and worked at his trade. Then he bought what is now known as the "old Miller farm" of two hundred acres, near Welsh Run, Pennsylvania. There he farmed and worked at the cabinet trade until his death at the age of forty-nine.

Of Mary Crill a word must be said, for she lived to be past eighty, managed her farm with the help of her boys after her husband's death, and lived a life that left the impress of her character stamped on those about her. Her parents came to America a few years before the War of Independence, without money, but anxious to make a home in the new world. Her father worked out as a hired hand, then rented land of his own and finally bought a farm. At his death he was able to leave each of his children a goodly sum, for he died a wealthy man for his day. Evidently Mary inherited the determination of her father.

When her husband, Abram Miller, died, he left her with eight children, four boys and four girls. The older two boys were married at the time. Abram, the third son, was only eighteen and his brother David quite a bit younger. With the help of these two boys she continued farming until the younger was forty-eight years old. Then she sold

THE OLD MILL IN WHICH D. L. WAS BORN OCT. 5, 1841

the farm and lived there a retired life until her death, at the age of eighty-two. It has been said that Abram, D. L. Miller's own father, was her favorite son, and that what Abram did she thought was done right.

For ten years Abram farmed for his mother; then he married and soon after bought a mill, going into partnership with his brothers, on the Conococheague, near Hagerstown, Maryland. He married Susan Funk, but after giving birth to two sons, she died. Two years later he married Catharine Long and took her to live in the mill.

Catharine Long, born June 26, 1820, was the fourth child in a family of three boys and nine girls. Her father was Daniel Long, a prosperous farmer and deacon in the Brethren church. In 1846 the Longs moved to Illinois, where may be found their descendants, a large relationship of honorable and well-to-do-people.

Abram and Catharine began housekeeping in the basement of the mill. Even now, when some of the Miller boys and their one sister get together, they speak of that old mill as if it were their home. Whenever they have the opportunity they go to visit it. When D. L. Miller was there for the last time, the room in which he was born was being used for a pigpen, but still it was hallowed in his eyes, as it had been his birthplace. It appears that before Abram was able to build a better home, Daniel came, bringing joy and responsibility to the

little family who made their home in the basement of the mill. The sound of the wheel and the grinding of the mill were constantly in his baby ears, and, in that unconcious way children have, he learned to love them, for he did not really realize how much he loved that old home until he was taken away from it.

A year later Abram built a large brick house near the mill, and that became the center of the family life. There the rest of his thirteen children were born and reared. Soon he bought out the shares of his brother, and also purchased land, which he farmed. He was prosperous for his day, and at one time even was accounted wealthy.

And what kind of a man was Abram Miller, whose sons have been such a credit to him? A short time ago I was riding in an automobile with D. L., Frank and George. The brothers were gray-haired, but glad as boys to be together again. They fell to talking of their father. Said George:

"Things have changed since father's time. I wonder what he would say could he be here now—automobiles, air-planes, farm machinery, telephones."

"He would have them," declared Frank. "He had the first reaper in our neighborhood."

"That's right," agreed George. "Father always believed in keeping up with the times."

His success proves that. He was hard-working, thrifty, and honest—even generous in his deal-

ings with others. D. L. remembers well the overflowing measures of flour he sold. He was a silent man and rather stern with his children. He did not spare himself, and he expected a like effort from them. They respected him a great deal, loved him as their father, feared his wrath and obeyed his will. He was a deacon in the church and took an active part in church work. In his later days he was a great Bible reader. In appearance, he was tall and thin, dark-eyed, strong featured and naturally commanded respect. Though not a licensed practitioner, he had a particular knack for curing illnesses, and many a person came to him to be treated for rheumatism. He had astonishing success in doing it, too. He taught his boys hard work, honesty and thrift, and thus prepared them well to meet life.

Catharine Miller was a true mother. She ruled by love, and her boys and one girl loved her as few mothers are loved. She not only mothered her own family, but mothered all those about her. Many came to Aunt Katie for advice, counsel in trouble, and more active service in sickness and death. There must have been confidence, repose and a very great love for others hidden in her heart, for she inspired those qualities in others. Her children came to her with their troubles and desires and she satisfied them. Even years after her death, her influence still guided them in a very unusual manner.

Of such people was D. L. Miller born on Oct. 5, 1841. Thirteen children in all came to Abram and Catharine Miller, only eight surviving childhood. They are as follows:

Martin S., born Jan. 19, 1843, and died in August, 1907.

Sarah, born Jan. 9, 1845, died in infancy.

Franklin Z., born April 24, 1846, died December 18, 1920.

Andrew Friedly, born Sept. 14, 1847.

William R., born Oct. 25, 1849.

Jacon, born Dec. 29, 1850; Samuel, July 24, 1852; and Mary Ella, Dec. 22, 1853, all died in infancy.

David, born Aug. 29, 1855, died June, 1908.

Elizabeth is without record.

George K., born June 15, 1860.

Anna Martha, born May 21, 1863.

CHAPTER II

Boyhood

OF the first years of his life, D. L. Miller wrote some time ago: "During the year 1841 and part of '42, I used my energy in drawing rations and breath. Before I was a year old, owing to the imminent coming of a rival, I reluctantly gave up drawing my rations and took them from a spoon. 'Vittles' proved successful, and I entered the second year in good shape—sound in body, mind and limb. The year was spent in eating and drinking and riotous living. At this time I have no distinct recollection of having distinguished myself during this year, except that, I am told, I took a turn at the measles and came out ahead.

"My recollections of 1845 are compressed into a single event. I stood at the door of my Grandfather Long's barn and saw a drove of cattle passing along the highway—the man in front leading an ox, and calling out, at regular intervals: 'Su-kee, su-kee.'"

In 1845, Baby Sarah was born, but soon died. D. L. could remember his mother's tears as she bent over the sick child, and also that he wanted to

go to the funeral, but he had to stay at home with the negro mammy. He says: "Among my earliest recollections is that of my dear, sainted mother. Her influence on my life was always foremost and it saved me from many evil things."

At five, D. L. started to school. In the forties country schools were not what they are now. The schoolhouse where D. L. attended was made of logs. The seats were of slabs, built too high for the little fellows' feet to touch the floor. So they sat with feet dangling tiresomely through the day. There were from forty to sixty pupils in the school. Each pupil paid the teacher two dollars a term. Thus he received his salary and in return taught the pupils to read, write and figure. Some teachers were competent; others were lazy. D. L. remembers one who slept during school hours and another who got drunk. But some taught the squirming youngsters conscientiously, and D. L. fell in love with these, for he liked his books.

He had learned to read before he started to school, and that made the first days much easier for him. Nevertheless, he felt very strange and out of place among the big boys and girls on that first day. He did well in school and advanced rapidly. At nine he was in three spelling classes and reached the " head " of what was known as the " big class." This caused some jealousy among the older pupils, who did not like to be outdone by a boy so young.

THE SPRING HOUSE AT D. L.'S HOME

But his schooldays were not all spent in standing at the head of his classes. He had his share of trouble and mischief, which was punished in the usual way. The hickory was used in those days, as he can well remember. But there was one punishment that made a deeper impression on him than any whipping ever did. He tells of it as follows:

"One day, a few of us boys caught a frog in a neighboring brook and butchered it. The teacher heard of it and had the five of us seated together on one of the slab benches. He had us roll our trousers above our knees. Then he stood in front of us, knife and whetstone in hand. As he sharpened his knife, he told us how the frog we butchered suffered pain, and he wanted us to know just how the poor little thing suffered when we cut its legs off. I do not think there was a boy in the lot but that felt assured he was going to lose a leg. There was weeping and mourning in concert. When the exhibition was over, and we escaped with our legs, we were a happy lot. I learned a lesson then that I never forgot. Teachers used the rods in those days freely, but the rod never gave me a lesson as did the teacher with his knife and whetstone."

The subscription schools lasted only four months during the winter, so, at best, the boys and girls received a meager education. D. L. attended school each winter until he was twelve; then he began work. For only two seasons after that was he able to be in school. In the winter of 1858 he

spent three months in school, and in the winter of 1860-61 he attended a district school in Ogle County, Illinois, taught by O. F. Lamb.

D. L. loved his school, and particularly some of the teachers. Sam Ramer was a good instructor, he says. After teaching at Richdale, Maryland, Sam Ramer moved to Ohio and worked in a printing office. From him, D. L. received his first letter. That made a deep impression on his boyish mind. Though his regular school work was definitely stopped at the age of twelve, and the small D. L. was put to work, his desire to learn was not appeased. Later, he took three lessons a week in reading, writing and grammar from a teacher, Geo. Hicks. Thus he spent his spare time in an effort to advance. He had an ambition to go on to school and also to become a teacher. This ambition George Hicks helped to keep alive by his encouragement and practical assistance with the lessons.

Being the eldest of a large family of children, a good deal was expected of D. L. He learned to work early in life, and soon was able to help his father about the mill and on the farm. At twelve, D. L. was hired out to Philip Hammond for $2.50 per month. He worked for him for seven months. He was very homesick and spent many nights crying for home, but in spite of that he stuck to his task and proved such a good worker that the next year he was able to get $4.50 per month with Jacob Sword, " on the rockiest farm in our parts."

The following year, 1856, he was employed by Jacob Funk, a deacon in the church. Of this place he says: "I had the usual ups and downs of a boy's life. I marketed butter for them in Hagerstown. A lot of boys used to throw stones at me, as I rode out of town. One day I got off old 'Fan'—the bay mare—and settled the whole score with them. Six or eight of them left me victor in the field of battle, and after that there was no more stone-throwing."

The following three years he worked at home, on the farm and in the mill. His father had what was known as a merchant mill. He bought the grain, ground it, and then sold the flour. The daily capacity of the mill was twenty-four barrels. The mill ran day and night, so some one had to be constantly in attendance, to take away the full barrels of flour and to place the empty ones to receive it. The Miller boys took turns in doing this. D. L. did his full share. The wheat was ground between huge millstones, the upper weighing about two tons and the lower something less than that. Small grooves were carved into the faces of these stones with a chisel, and as they wore away by the constant grinding, new ones had to be made. D. L. became an expert at doing this. Even until his death, he carried the tiny black marks in his hands, from the little pieces of steel which flew from the chisel and lodged in his flesh. His father's hands were black from this same cause.

Farm work he did not like. While he did not

shirk it, he said it never gave him satisfaction or inspired him with ambition. Later in life he took great pleasure in his beautiful garden, but he longed to get away from the farm. His father—probably in a fit of vexation—told him that he would never amount to anything, because he did not like the farm.

All of D. L.'s wages were turned over to his father until he was twenty-one. Boys were expected to do this in those days. In return his mother bought his clothes and what necessary things he had to have. He had no spending money, and, in spite of the fact that his father was accounted wealthy, for his time, no luxuries.

D. L. loved to read. He can not remember when he did not know his letters and he learned to read before he started to school at five. His father's library contained a Bible, a hymn book and a history of the world. His mother gave him a Bible, "Robinson Crusoe" and "Pilgrim's Progress." The latter book he read many times, when a boy, and used to dream about it. With little direction or help from any one, he spent every spare moment reading everything he could find. He borrowed books from any one who would lend them, and read so constantly that he was compared to an old man by the name of Ad Troup who, it was said, had gone crazy because he had read so much.

When working in the field he would carry a book along to peruse during the lunch hour. One

time he became so interested in his book that he forgot to go back to work, and spent the entire afternoon reading. He was punished for this. When tending the mill, he always read lying on his stomach while the barrels were being filled with flour. Once when just a small boy he could not be found. At last, after a long search, he was discovered in the parlor—usually closed to everyday affairs—sound asleep beside the family Bible, which he had been reading.

In spite of their busy life the Miller boys had a good time. They were apt youngsters and took naturally to making the things they could not buy. In summer, on the millpond, they had a sailboat. They made a diving board and enjoyed all the pleasures of a good swim. D. L. was a famous skater. The ice on the millpond was very clear in winter. A fish could be followed as it swam in the water. Then a sharp blow on the ice would daze it, and the boys would quickly break the ice and secure the fish.

At six, the small D. L. fell in love with their hired girl, Nancy Hufford. "As she was twenty-one," he writes, "and I had reached the mature age of six, the case was hopeless." Later on he wanted to be a stage driver. He tells of this as follows:

"When I was a lad, I rode horseback to Hagerstown twice a week for my father's mail. That was before there was a railway to Hagerstown. The mail was brought from Frederick on a four-

horse stage. I used to watch the stage driver, seated on the upper seat, as he brought the horses to a gallop on entering the town, and I felt that he was a great man. My earliest ambition was to be a stage driver. One of my acquaintances occupied this elevated position and I longed to imitate him. Forty years later I met him in Maryland, driving a poor horse in a small wagon, carrying mail from one office to another, and I had a talk with him. I was glad then that I had never realized my ambition."

Later on he desired to teach school, and it is probable, that, but for a trick of fate, he definitely would have entered the teaching profession when a young man. When a boy his ambitions were not very well defined. Doubtless the constant reading and the desire to get away from the farm, inspired him with the ambitions of most boys, to conquer the world when he had the chance.

At twelve he was converted. But in those days boyish conversions were frowned on by parents, so he said nothing of his change of heart. It happened while working for Philip Hammond, the first time he went away from home. He slept alone in a loft. Of this conversion he says:

"Here, alone with God, I first felt the awakening of my soul. All through the years I prayed always before going to sleep, but here, on the old loft, in the dark night, I had a call to give my heart to him, and I did so. I am sure of this." Later this

change of heart was submerged in the occupations and temptations of youth, and it was not until, as a young man, he openly confessed Christ.

Thus did D. L. grow toward manhood.

THE OLD HOME

CHAPTER III

First Ventures From Home

IN October, 1860, at the age of nineteen, D. L. made his first trip from home. In 1845 his mother's parents and all their family had loaded their goods on wagons and moved to Illinois, leaving Aunt Katie, his mother, the only one of twelve children, in Maryland. During the fall of 1860 D. L.'s grandfather, Daniel Long, and uncle, Daniel Zellers, came back to Maryland on a visit. They had glowing tales to tell of the opportunities in the West, and naturally D. L. was anxious to return with them. As wages were then but thirty-seven cents a day in Maryland and a dollar in Illinois, his father and mother were persuaded that he should accompany them. His mother very strongly favored his going.

That fall he husked corn and threshed for a dollar a day. The winter was spent at a district school near Mount Morris. O. F. Lamb was the teacher. When the Civil War broke out, the following spring, Mr. Lamb immediately enlisted, and thus the school term was shortened. This was the last public schooling that D. L. had. The

spring and summer of 1861 he worked for his Uncle John Long on the farm for $11.50 per month and in November returned to Maryland.

The year in the West served to broaden him in many ways. In speaking of it he said:

"I used to think that Hagerstown was the only town in the world, but I found out differently. I used to write Hagerstown, Washington County, Maryland, on box cars, fences, or any place that offered a broad surface for my pencil. That trip west did me good. I found out Hagerstown was not the only place in the world."

In the summer of 1861, while in Illinois, he made up his mind to enlist in the war. His Uncle Andrew was going with him. Just as they had fully made up their minds to go, a relative died, and they went to the funeral. Grandfather Long drove them there in a spring wagon, and on the way pleaded with them not to go to war. At the funeral they met a number of aunts, who added their pleadings, and so they were persuaded not to go at that time. He visited the battle field of Antietam soon after the battle, and also went into various hospitals. These sights and his conversion later, cured him of all desire for war.

During 1862 he worked for his father in the mill for one hundred dollars a year. The following summer and fall were spent in Illinois, working for his brother Abram in a mill southwest of Mount Morris. There he helped to build a milldam. The

year 1864 was spent in his father's mill, where he again received one hundred dollars for his year's work. But this year he butchered with G. W. Cook and thus made money on the outside. He spent his evenings studying in preparation to begin teaching.

Often in later life, D. L. compared the wages of the day with those he had received when young. Life was simpler then and money not so plentiful. He was almost grown before he tasted ice cream or had an orange. Wages of a dollar a day seemed a fortune to the young eastern lad who had been used to thirty-seven cents. As he grew older, his earning power steadily increased, as he was on the lookout for opportunities for making money. Doubtless he would have been a very wealthy man had he given his energies entirely to money making.

As related in a preceding chapter, at the age of twelve he was converted. He had a distinct change of heart and gave himself definitely to Christ. He told his parents of this, but was not encouraged to join the church, for in those days young or unmarried people rarely were taken into the church. From the time he was a little fellow he had repeated, every night, the Lord's Prayer and "Now I Lay Me Down to Sleep." He attended Sunday-school conducted by the Church of God, or Winebrennerians, a short distance from home. There he received a Bible as a prize for committing Scripture verses to memory.

Once, during this period of his life, his mother became very sick and he learned that she was not expected to live. Although only ten years old he lay in his bed and cried and prayed most earnestly until midnight. Then there came to him the feeling that his mother would get well. In the morning when he arose, he found that she had already begun to improve.

After he had told his parents of the conviction of sin and forgiveness which followed, he fell into company which led him away from Christ. About the mill, cooper shop and farm were employes not of the most godly sort. In company with these, he was tempted. In later life he sometimes commented on the wonderful protection that followed him through these critical years. He often regretted that he had not been received into church fellowship when first converted to Christ. Doubtless the love and prayers of his mother were the restraint which kept him from falling into evil ways. On coming home from an evening with his associates, he often found his mother praying and weeping for him. Certainly that sight would do much to keep him in the straight path.

When nineteen, he attended revival meetings held at the Winebrennerian church. Here he again felt a deep conciousness of sin, and went forward to the mourners' bench, but no farther. Later he joined the Church of the Brethren. Of this experience, he says quite simply: "Prior to this had a

year's struggle before I got the victory over sin and self." And of his baptism, which took place Feb. 22, 1863, he wrote: "The sun never shone brighter, and the birds never sang sweeter than that day as I went home." He was baptized in the Conococheague Creek, Elder David Miller officiating.

It may be of interest to know who, according to his own statement, outside of his home, influenced him most during this period of his life. He always placed Elder Geo. McLanahan, minister in the Church of the Brethren, first on the list. This was because he often heard him preach and never forgot his exhortations to live a more godly life. Elder Christian Keifer stands next in the list. He was careful to shake hands with the boys, was always interested in their affairs, and thus stood high in their esteem. Elder Daniel P. Sayler, whom he remembered for his ability to expound the Scriptures, also influenced him greatly when young.

Thus, at the age of twenty-two, D. L. had definitely given his life to the Lord, was spending his spare time in study and in an effort to advance himself, had constantly increased his earning powers, and so had laid a good foundation for later successes.

CHAPTER IV

A Schoolmaster

WORK on farm and in mill did not satisfy D. L.'s ambitions. From the stolen moments of reading at noon hours and while waiting for the barrels of flour to fill, he had gotten a taste of another world. He occupied every spare moment in reading. Doubtless from this habit grew the desire to secure employment that would be more congenial. The flame of his ambition was fanned by his friendship with Bro. George Hicks, who constantly inspired him to further effort. He decided to prepare himself to teach. Whether this course was suggested to him by his friend Hicks, or whether it was the natural outgrowth of his own studies and desires, is not known. However that may be, he settled himself to work in earnest by taking three lessons a week in reading, writing and grammar from Brother Hicks, with the definite intention of teaching school when he should be prepared. When he felt sufficiently proficient to take the examination, he applied for the home school at Rockdale, Maryland, and set off to undergo the ordeal. After screwing up his courage in anticipation of a real test, these were the questions he was expected to answer:

In grammar, "What is a noun?" In geography the staggering question was: "What is geography?" He was then given two problems in mental arithmetic, and asked to write his name and a sentence. After doing these things, he received his certificate and was allowed to teach.

There is little record of this first year of school work. He remembers that he liked teaching, had good discipline, and decided to continue at this occupation. He received twenty-five dollars a month. That amount was deemed good wages in those days, and when one considers that labor was paid but thirty-seven cents a day, a teacher's salary would compare much better with a laborer's wages at that time than it does today.

The following year, D. L. taught at the Negley schoolhouse, Franklin County, Pennsylvania. But in this county, instead of having a few simple questions at the examination, he was given a real test. However, he had studied diligently, and one year of teaching had grounded him thoroughly in the courses in which he was examined, so he was able to pass without difficulty and received his certificate. There he was given thirty dollars a month. D. M. Negley, on whose father's place the school was located, and where D. L. boarded, was a pupil of D. L.'s and is authority for the following stories of that school year. He says in part:

"As a school-teacher I liked him well. He was a very earnest and successful teacher and gave

WHERE D. L. WAS BAPTIZED

general satisfaction in teaching our school. He was watchful that his students all studied their lessons well before reciting, and I believe that his patient and earnest perseverance in this caused scholars to get in earnest also, for he kept them all at work during school hours. He also had good discipline in and out of school . . . . D. L. spent much of his time in reading and studying—not fiction, but sound reading matter. He was a good debater, always ready to answer his opponent with convincing arguments. It was common then to have debating societies one evening of each week at the schoolhouses during the winter. D. L. proposed that he and I should rise in the morning at four o'clock to study, which we did most of that winter.

"D. L. was much interested in spelling contests. He had us choose sides and spell what he termed 'battle lessons.' We had our spelling school one evening of each week. Some of us had 'Osgood's Spelling Book' about committed to memory. D. L. was pleased with his spellers and said that he had better spellers than the surrounding schools.

"One teacher, a Mr. Stuart, who was teaching the Marshall school, about six miles away, proposed a trial spelling, which was accepted by D. L. Mr. Stuart had heard of our spelling-book work, so he preferred the dictionary, which was finally agreed upon for half of the time, and the spelling book for the other half. D. L. and some of his chosen spellers met the Marshall spellers at their own house, as agreed upon. The dictionary was used first, but we were victorious and did not get to try the spelling book that evening. We had also

studied the dictionary some. But Mr. Stuart was not satisfied, and so we had another contest at a halfway schoolhouse, where we again had the best of the contest."

It was customary in those days for the teachers to treat the pupils at Christmas. To secure this treat, the pupils often locked the teacher out of school until he was willing to promise the cakes and candy. One day, shortly before Christmas, D. L. came back to his school at noon, to find it securely closed, with all the pupils inside, demanding that he promise them a treat. Probably D. L. had a streak of stubbornness in his nature, for he could not be driven, and a closed schoolhouse was not a good way to secure a treat from him. He went to one of the windows and pulled off the shutter. He tried to raise the window, but the youngsters held it down. So, going back a few steps, he ran up, broke the window, and jumped in among the pupils. It scared the little ones so that they cried. To clench his victory, he spent some time in trying to place the blame before resuming his lessons. It may be added that the pupils received an excellent treat at Christmas and that he repaired the window at his own expense.

After this year of teaching, D. L. planned to go to the State Normal School at Millersville, Pennsylvania, better to prepare himself for his work. At this time, however, he received a business offer which seemed so good that he accepted

it, thus putting an end to teaching. He went to Philadelphia to sell paint for a firm, and was to receive seventy-five dollars a month. He stayed there three months, but received no pay, as the firm failed; then he quit the work to return home.

While in Philadelphia he roomed and boarded with a Mrs. Talley. Mrs. Talley had a daughter. D. L. was a lonesome country boy, in a large city for the first time. There is only one conclusion to such a story. Of it he writes: "There I became acquainted with the companion of my life, fell in love at first sight, and my aim in life was changed for the best. Then came an ambition to become a business man, and I did. It has always seemed that our meeting was providential. She has been to me a good wife, an earnest Christian woman, and a helpmeet in the best sense of the word."

With this definite ambition to make a living for another, D. L. gave up all thought of further education, or of making teaching his profession. One can only speculate on what might have been the outcome of his life had he continued in educational work. He taught his last school in 1866. Just thirteen years later he retired from business and again went into educational lines.

CHAPTER V.

Early Marriage

EVERYONE wants to know how it happened, and as my father prepared an account of D. L.'s courtship a number of years ago, I take the liberty of quoting from that paper as follows:

"While in Philadelphia, he boarded at the home of Mrs. Talley. He was glad for the home, for he felt himself to be a green country youth and much out of place in the city. He was often disheartened in adapting himself to the new and noisy life about him, and the quiet of his room was a blessed haven. After several weeks in Philadelphia and greatly at a loss to know what next to do, a never-to-be-forgotten Sunday was passed. It was one of those dark days that come into every life —the kind protruding itself just before the dawning. He walked in the park alone and lonely. His reverses in business bore heavily upon him and he longed for his home in Maryland. Thus depressed, he returned to his boarding place as evening drew on. As he entered, he stopped and talked to a servant a few minutes. Elizabeth Talley, daughter of the landlady, chanced to pass by and invited him into the parlor, where a number of young people were gathered. While he had seen her about the home and admired her beauty, culture and winsomeness, he was but an uncouth country fellow

and in no way thought of intruding his presence upon any member of the home so kindly sheltering him. Hence the invitation was a great surprise.

"The group in the parlor were all strangers. D. L. soon learned that all were members of the Church of the Brethren. As paired off that evening, so later in life each couple was married. Besides Miss Talley and D. L. there were Samuel Spanogle and Mary Thomas; Robert Evans and Mary Supplee; Joseph Snyder and Elizabeth Orr. Daniel accompanied Miss Talley to church that night, and this was the beginning of a friendship which resulted in their union Feb. 6, 1868."

After three months in the city, D. L. returned to his home in Maryland, to spend the winter on the farm. In spite of the failure of the firm for which he worked and the discouragement it had caused him, he had a new inspiration in life, for he loved a charming girl and meant to make a home for her. He visited her at Christmas and again in the spring. After the visit in the spring he went immediately to Polo, Illinois, and soon started into business with Oliver Hicks.

He and Oliver Hicks formed a joint partnership for the sale of groceries, butter and eggs. D. L. borrowed $750 as his share in the business. Six months later he sold out his part to Mr. Hicks' brother for several hundred dollars more than he had put in. He then set up business for himself and began to deal in butter and eggs. He had a good trade, made a good margin, and thoroughly enjoyed "being his own boss."

Early in 1868 he closed out his butter and egg enterprise and entered partnership with S. H. Shoop. He put $1,200 into the firm, and was to receive $50 a month and a percentage of the profits. When the business was well started he went East to be married.

The ceremony was performed by Elder Jacob Spanogle. After the wedding the young couple proceeded to D. L.'s home in Maryland. His younger sister, Annie, who was only a tiny child, can still remember that homecoming. D. L. was her favorite brother, as he always had time to play with her when he was home, and when she was tired of romping he would hold her in his arms and sing, "Gentle Annie." There was great bustle in the home on account of the entrance of the new daughter-in-law. Everything must be just right for the city lady. Two sleighs were sent to the State line to meet them, and many were the trips the anxious mother made to the window to see if they were coming. At last they arrived. The new daughter looked at her new mother and then they were in each other's arms. Next came the son's turn. His was the first marriage in the family. Only those who have been the first to leave and return to a mother's waiting arms can know what that means.

They spent some time visiting among relatives and then went to Polo, Illinois. For six months they boarded. After that they began housekeeping

in two upstairs rooms. Their outfit was very simple. Both had received some things from home. Aside from buying a cookstove, their whole equipment cost seventeen dollars. But they had youth and health and an abiding ambition to become successful, and what more furniture would they need to produce happiness?

So the young bride performed her simple household tasks. She was exceedingly neat about her work. She still remembers with pride how the painter came one time, unexpectedly, to paint the woodwork. She was not at home. He was surprised to find no dust on top of the molding of the windows and doors. She made her own clothes, and many of her husband's, which he wore proudly. She smiles when she recollects how she tried to make a pair of trousers, but became hopelessly involved in the process, so that they were finally left with a tailor to be finished. However, most of her undertakings were more successful than that.

D. L. now had a new incentive to work and he toiled harder than ever before. He spent long days at the store, and came home to saw wood and split kindling. Then he would pass the evening with his wife, reading or studying. He remembered those as being happy days. He had at last really started on the adventure of life.

WHEN THEY LIVED AT POLO

CHAPTER VI

Life In Polo

ABOUT a year subsequent to his marriage, or Jan. 1, 1869, D. L. formed a partnership in the grain business with George D. Ambrose. After two years this venture proved a failure and he lost more than he had put in it. This failure was in no way his fault. Not crushed by what would have discouraged many men, he borrowed money and started a grocery store, while still a partner of Mr. Ambrose. The latter conducted the grain business and D. L. the grocery. From the beginning the grocery was a success. In 1874 D. L. bought his partner's share and continued for himself until 1879, when he sold out, to move to Mount Morris. When he sold he was worth between $12,000 and $15,000—not a small fortune to be laid up, in those days, during eight years of business life.

For those who have seen him only as writer, traveler and preacher, it is a little hard to imagine D. L. Miller selling groceries. But he was a successful merchant and was able to make sales where his clerks failed. He moved his stock a number of times until he had a very advantageous location in the town. From the beginning he had excellent

trade. He always sold guaranteed goods and in every particular lived up to the pledge. His measures were the "heaped up and running over" kind which he so often mentioned in his lectures as having witnessed in Palestine.

He went to the store at six in the morning and did not return from work until nine at night. Saturday nights it was eleven. This meant that all of his energies and time were spent in the store. During the eight years that he ran it, he took one vacation of two weeks at his home in Maryland. He loved the work and did not allow it to drive him. Every evening his books were posted and the store was set in order for the next day. Of his business ability, Mr. J. W. Clinton, editor of the *Press* in Polo during D. L.'s residence there, says:

"D. L. Miller had the business sagacity which, if turned solely to money making, might have made him a millionaire before his death, but, like the great Agassiz, he had not the time to spend in simple money making when so many greater things appealed to him for his help."

The church may well be thankful that these talents were turned toward the establishment of a successful school at Mt. Morris and that his energies were spent in furthering the editorial and missionary activities of the church.

From 1874 to 1878 D. L. was editor of the *Argus,* a paper published in the interests of fancy poultry and pets. He did the editorial work after

THEIR POLO HOME

returning home from the store. Mr. Clinton, who was his partner in this venture, printed the paper and D. L.'s wife bound the sheets. This probably was his first literary work. His interest and love for pets and all kinds of animals were very keen. He raised fancy poultry and pigeons, and was at one time judge at the Illinois State Fair. He was a member of the Illinois Editorial Association for over twenty years. The editorial work was congenial, even if he did have it to do after a wearisome day at the store. While he and Mr. Clinton published the *Argus* it was a successful paper. Some of the editorials attracted attention in other periodicals. The *Argus* invariably stood for the straight and honorable course among poultry men. After owning it several years, the paper was sold at a good profit.

In 1871 D. L. was elected city clerk of Polo and served for two years. The holding of this office was an offense to some of the members of the church, so he dropped it. This is mentioned merely to show that he was respected and trusted by his neighbors and fellow-townsmen.

Whatever reforms were being agitated in Polo received his support. Polo has an interesting history on the prohibition movement. On this, Brother John Heckman wrote the following account:

"In February, 1865, a fire broke out in a saloon on the north, where most of the business

houses were located, and all the stores but one in the block were burned. This so incensed many of the citizens of the town that a strong organization grew up against the saloon business. The W. C. T. U. entered on a strong and vigorous campaign to wipe out all saloons in the town. The local paper of which Mr. J. W. Clinton was then editor took a strong stand against the saloon and the liquor traffic, while the Presbyterian church, just then organizing, laid down the 'Blue Laws' for their membership, driving from their communion such as were in any way connected with the nefarious business and such as used liquor themselves.

"These various influences, climaxing at about the same time, roused the people against the saloons. A mob arose one night, early in the summer of 1865, and rushing upon the saloon then on the south side of Main Street, actually tore the building down, rolling the beer kegs and whiskey barrels into the street and emptying them on the ground. No open saloon has had the gall to undertake to run here since."

While this was going on D. L. was in Maryland and did not return to Polo for two years. Although the first battle had been won in the prohibition fight, there remained the endurance test of enforcing that victory. When the saloon question came up at the polls, D. L. always voted on the right side, although he was criticised and called to account by some of the leaders in the church. They believed his action was wrong, not because they endorsed the saloon, but because some in the church were opposed, at that time, to any of its members

taking a part in elections. "Whatever he believed was right he was ready to do, even if his best friends advised him against it" (John Heckman). Taking this action did not hurt his trade in the store, however, even with the drinking men, for he said of this:

"Standing for prohibition seemed to help my business. The Irish Catholic men, most of them given to strong drink, about all traded with me. Some of them became my warm personal friends. They bought their merchandise from me as long as I was in business. I did the largest business of any grocer in town."

Soon after moving to Polo, D. L. bought a home, where he and his wife settled down to an ordered life of work and saving. He always greatly loved his home and spent many spare moments improving it. Years after they left Polo, when a picture of this home was secured and sent to him, mentioning the fact that the same roses and hydrangeas he had planted, were still growing, D. L. wrote that the memories had brought tears to his eyes.

His Christian life was not at a standstill during these busy years, but the growth was not marked as it was later. Concerning this period he once wrote:

"These were years of work. I attended Christian services, but the Life Angel visits were few and far between. It has often been a question with

me how the spiritual life of the church has been kept up with so few services."

The Church of the Brethren then held its regular services at Pine Creek, seven miles from Polo. Before he owned a horse and buggy he often walked there and back in order to worship with them. Meetings were conducted in Polo once a month, but that was little enough to develop much spiritual power. At that time our church did not have a Sunday-school. D. L. taught in the M. E. Sunday-school while he lived in Polo. During the later years of his business life there his interest in religious matters increased. So when the agitation for a school at Mount Morris was started, his mind was open and his heart ready to help. It is only fair further to quote from Mr. Clinton, who was his close friend during these years:

"Several years before he sold his business interests in Polo, his mind seemed to be given more and more to religious and educational interests. . . For several of the later years of his residence in Polo we had frequent talks over religious matters, and his devout regard for all great fundamental religious truth and his broad, catholic mind impressed me more and more."

CHAPTER VII

His Mother

D. L. MILLER'S mother had a very special place in his life, and, for that matter, in the lives of all her children. Whenever any of them would get together, their mother was always spoken of with love, reverence, and such a respect as only a very good woman could inspire.

She was a kind, loving woman, very busy with the cares of her own family of thirteen, plus two step-children. Often there were mill and farm hands to cook for. All of the buying and planning and care of the family depended on her, and yet she was always ready to help out a neighbor. In spite of her many cares her spirit remained tranquil through it all.

She was a Christian, teaching her children to say "Our church" from babyhood and to look to the church for aid and comfort. Her greatest joy came at the time when, one by one, they turned their hearts to God.

D. L. was her favorite son. Although he did not like the farm work, he loved to help in her garden. From her he inherited his love for flowers. Often he said that a certain flower used to grow in "mother's garden." Her death in 1873 was a great blow.

She had been writing him a letter, full of loving advice and kind words. While thus engaged, she was interrupted by callers. Later she started to prepare dinner. While doing this she had a stroke which left her unconscious. Within a few hours she died.

About six months before her death she had sent her daughter Annie, only nine years old, West to make her home with D. L. The country school in Maryland at that time was not suitable for the young girl, so she was put under D. L.'s guardianship while she attended the Polo school.

After his mother's death, a brother of D. L.'s took the unfinished letter, added the details of her passing, and sent it on—a loving letter, carrying the bitterest news. D. L. received it in his store and read the double message. Shortly before his death he wrote of this:

"It brought me such a stroke that I have never fully recovered from it. I went home at once to carry the sad news to my wife and Annie. I shall never forget it all. Annie said: 'Lizzie, can I live with you until I get married?' 'Yes, of course,' was the answer, and so it came to pass. She was a daughter to us from that day to this."

Many years later, on his sixty-second birthday, he found this last letter of his mother's and wrote of it as follows. It expresses, in some degree, his love for his mother and the place she held in his life:

HIS MOTHER

Only an Old Letter

"Only an old letter, faded and discolored by the years that have come and gone, since it was written, more than a third of a century ago. Even the ink has paled and here and there are blotches where it has run together, as if little drops of water had fallen upon it, the tell-tale marks of the mother's tears, eloquent in their silence, telling of a mother's love for her wandering boy, tears which fell from eyes closed in death, lo, these many years.

"Only an old, tear-stained letter with its message of love from the mother heart, as pure as the breath of angels and as unselfish as aught human can be. I have read it over again and again today, as I enter upon the sixty-second year of my earthly pilgrimage, and as I read, how the memories of the years gone forever come thronging and trooping before me! The dear old home, the happy days of childhood, before dull, corroding care touched the heart and seamed the face, when the shadows flitted quickly, and all the joyous years were full of sunshine and childish happiness, when I laid my weary head upon the 'pillow made by God and cried when I was taken from it and cried again when it was taken from me, cried and would not be comforted,' because there had gone out of my life its chief center.

"Only an old, yellow, almost illegible letter, but it brings the words of a benediction from the great beyond, from lips and heart silent in death, and with the words comes a vision of the last time I looked into the dear mother face. I was leaving the old home in the East, with its vine-covered porch, the spring bubbling forth from the hillside, and the old mill with its moss-covered wheelhouse,

the home where all my young life had been spent, to make for myself a new home in the West. I clasped her hand for the last time and looked into her great brown eyes, as I had so often done when resting on her lap, unable to fathom the depth of love that shone out from them, now all filled with overflowing tears. I heard from quivering lips and broken voice her last words of farewell, coming as a sob from the heart, 'God bless you, my boy, God bless you.' I am an old man now, 'only waiting till the shadows are a little longer grown.' Silver hair has come in the place of the brown locks of youth. I have traveled far and wide over the face of the earth since that parting day, and in all my wanderings my mother's benediction has been with me, and today as I write these lines, I feel her presence as the memory of her dear, tear-stained face comes to me as I saw it the last time. The mother is dead, but the mother love lives on. It can never die, for it is of God and God himself is love.

"Only an old, worn letter, bringing with it sacred memories from a tomb of the past, full of a mother's hope for the future of her children. A mother whose home was her empire and whose crown of glory was her children, and the Lord gave her a quiver full of them, thirteen in number. Five are with her, for the Lord took them away in their innocency, and eight still remain to bless God for the rich heritage of a noble, Christian mother's love. She had her cares and trials of patience, and what mother does not have these? She was a woman of no common mold of character, and she impressed her personality upon all with whom she came in contact. She was a pious, de-

vout Christian, and Christ and her church stood first in her heart. Early in life she taught her children to say 'Our church,' and if troubles came to the household of faith, they never came to her children's ears from her lips. Her life was full of labor and toil for others, and yet she found time amid all her family cares to administer words of comfort to those who needed human sympathy as well as more substantial aid to the poor.

"Only an old, old letter, bearing the marks of age, but full of good counsel, full of love and closing with a mother's blessing. I read it—and what wonder if a fresh tear-stain be added to those on the old letter?—and then carefully fold it and lay it away, as one lays away a rich treasure, and the desire in my heart for the meeting on the other shore has grown all the stronger. And so I patiently wait for the lengthening of the shadows, for the going down of the sun, doing what I can while it is day, and after a little while will come the blessed homegoing, at home with God and with the loved ones who are watching and waiting on the Golden Shore."

CHAPTER VIII

The Move

IN the days when D. L. Miller was a successful grocer, an interest in education was just beginning to grow active in the Church of the Brethren. A number of efforts had been made to start schools, but many difficulties, principally financial, had hindered their progress. Juniata College, at Huntingdon, Pennsylvania, had been started in 1876. A number of other attempts had been made in the East to establish schools. In the West nothing had been done. D. L. always had an active mind, and while his own education was limited, it did not mean that he was not interested in things educational. So, when he heard that a movement was on foot to buy Rock River Seminary, at Mount Morris, he was interested. And the men who were agitating the buying of Rock River Seminary for the Church of the Brethren became interested in him. For here was a young man, with some money, a clear business head, active, sociable, already a force in his home town. Could he be persuaded to become business manager of the new school?

M. S. Newcomer and J. W. Stein were promoting the college at Mount Morris. M. S. New-

comer talked to D. L. about it. D. L. was interested but not ready at first to leave his store. He would be expected to put money into the school and the returns on the money were doubtful. It would mean giving up his home and the relations he had already established in Polo. His wife, inspired by the love a woman has for home and the things of life that are established, hesitated about making a move that was so uncertain. At first she said "We cannot go." But Brother Newcomer kept writing to D. L., and while he said little about those letters, she felt that he continued to be interested and desired to do that kind of work. Once at the table she asked:

"Dear, do you want to go to Mount Morris?"

And with his honest eyes on her, he answered, "Yes."

It was a bitter fight for her to give up her home and friends and to move into a strange town. Mount Morris, at that time, was not the beautiful little village it is now. The Rock River Seminary, a Methodist institution, had failed. People had moved from town. Many of the houses were old and unkept and some were vacant. Only two members of the Church of the Brethren were living there. She and D. L. had just arrived at that point where extreme economy was not necessary. They had their horse and buggy, their own home, an established business, an enviable position in the town, and to change was hard. But when they

were first married she had resolved never to hinder him in any good work he might desire to do; so she fought her battle and won. One day she said:

"Have you had any more letters from Brother Newcomer?"

"Yes," he said, "I got one today."

"Does he still want you to come?"

"Yes, he does."

"Then write him you will come."

He looked at her as if he could not believe it, and then she received her reward for the surrender she had made.

A number of years before his death, D. L. wrote that this was the turning point in his life. "I look back upon it as divinely ordered and I have never had occasion to regret the move I then made."

To make it possible for D. L. to leave Polo, Brother M. S. Newcomer bought his store. In turn D. L. purchased a one-third interest in the school. Originally the school had been acquired for six thousand dollars from Hon. R. R. Hitt, one-half being raised by donation and given to Brother J. W. Stein, who was made president of the school; the other half furnished by Brother M. S. Newcomer. After securing the institution seven thousand dollars' worth of improvements were put into it. The school was started April 1, 1879. The following September D. L. became connected with it,

by buying a third interest in it, becoming a member of the board of trustees, and being elected secretary and business manager of the institution. In 1883, when the *Brethren at Work* was in financial straits, he withdrew his money from the school, and on the advice of his associates put it into that paper. In 1885, when a stock company was finally formed, D. L. took a sixth interest in the school and held it until the institution was formally turned over to the church.

On the twentieth of August, 1879, the school opened for its first complete year.

"Sixty students were present at the opening of the school, and at the close of the first term 108 had enrolled. The enrollment for the second term was 140. The school succeeded beyond the most sanguine expectation of its promoters and friends, and at the close of the winter term for the second year 212 students had been enrolled and the school was on a sound paying basis. The fact that the simple life was insisted upon drew students from many outside of the church.

"Two successful years were had and then the school suffered a serious loss. The president, J. W. Stein, was a remarkable man. He was a fluent, polished speaker, had the power of holding his audiences spellbound, was blessed with the gift of oratory in a marked degree, and his kindness, courtesy, and geniality impressed all who came under the charm of his powerful influence. The students loved him as a father and the faculty as an elder brother. In 1881 he left Mount Morris, ostensibly for a tour of the Holy Land, and did not return.

Those who knew him passed no harsh judgment on the irretrievable mistake he made. Three years ago he died in Canada. Thus ended a life of brilliant promise.

"The desertion of the institution by President Stein, and its unfortunate cause, was a hard blow on the infant school. The block of ground west of the college campus had been purchased, a new college building planned, a farm of 160 acres was being negotiated for, and the prospects for the success of the school were never brighter. Then came the blow as a clap of thunder from a clear sky. And discouragements came not singly. At that time, at a conference of the Northern District of Illinois, all the elders save one, Elder J. H. Moore, advised Brethren Newcomer and Miller to close the school. Under these most depressing influences, the entire burden resting on the two men, the building project was abandoned, the negotiations for the farm ended, and the block of ground, now built over with substantial residences, was allowed to revert to the original owners."—D. L. Miller, in "Memories of Old Sandstone."

After the discovery of the desertion of J. W. Stein, D. L. was physically sick for a week and the wound to his spirit was great. He felt that he did not know whom to trust, for it was in J. W. Stein's living room that were first started the prayer meetings where D. L. had received so much spiritual uplift. His nature was not one to doubt the sincerity of another, for he loved and honored his friends greatly. Brother Quinter, to whom he confided this trouble, gave him some wise advice.

"Brother Miller," he said, "I know it is a sad experience to go through. But think of the men who have not deceived."

This advice helped and in time the wound was healed, but the scar remained.

D. L.'s love for his friend never faltered. Years afterwards he sought him out in his retirement to visit him. He loved his friends in spite of faults and mistakes.

In the spring of 1881, when J. W. Stein left the school, D. L. was elected to fill his place as president for the rest of that school year. Reluctantly he accepted this position, for keenly he felt his lack of education for this kind of work. "Nevertheless during the few months that he first served in that capacity, he won the highest respect from both students and faculty, and when the trustees wanted a president for the ensuing year, they naturally turned to him as the one best suited for the place. He was persuaded to accept the office for two years." At the end of the first year he decided to take a trip to Europe, and so S. Z. Sharp, vice-president, took his place until 1884, when Brother J. G. Royer was made president.

Many changes, more than those of mere occupation, had come into the lives of D. L. and his wife since Polo days. From their cosy home in Polo they moved into "Old Sandstone" at Mount Morris. Here, with the boy students, they made their home for nearly five years. Their rooms

were on the southwest end of the second story. First came the office and then the living rooms back of that. Here D. L. took care of the school business, interviewed students, and generally supervised the discipline in the building.

The students in particular were his friends. He went to the train to meet them when they first came to town. He showed them their rooms and helped to get them settled. He gave them counsel when they needed advice and corrected them when admonition was necessary. Always he was their friend. Brother Grant Mahan still remembers those days and wrote some of his recollections of that time:

"I shall never forget how I first met him and how he became my friend right from the start, trusting me in a way that surprised me then and still does when I think about it.

"He knew when to speak to the boys and what to say to them. In writing about these things one must necessarily write about himself, for Brother Miller was not given to telling one boy what he said to another. And one lesson he gave three of us boys because of what we did in the dining-room has remained with me. It was holiday time and we were full of fun, though we did nothing more than mischief. But he did not reprimand us before the roomful of other boys and girls. He waited until he saw the three of us together outside, and then came up to talk to us. Even then he did not reprimand us, but simply asked us whether we thought we had acted as we should. That got us all in a way that nothing else could, and it helped us more

than a dozen lectures and reprimands would have.

"At another time a young man came into the boys' building with a sackful of apples. I asked him for one and he refused to give it to me; so I proceeded to take him down and get the apple. Brother Miller came up the steps two at a time. He had been in a recitation room just beneath, studying German, preparatory to his first trip across the water. He asked what the trouble was, and I told him. He turned around and went back down the stairs without saying a word. At a later time, in talking with me about it, he said: 'It was exactly what I would have done when a boy, and I could say nothing to you boys.' That was the great secret of his success, and is the reason why we all loved him and tried to please him. He never forgot that he had been a boy and had done the things that boys are so prone to do. He rarely argued with a boy when he was just from his mischief, but gave him time to think it over and cool off. Something flagrantly wrong he stopped at once.

"Many incidents crowd into my mind, but I shall tell but one more, and that about another boy. The boy himself told me, and while he was telling it the tears streamed down his face. He was a boy who had not had the best of home training, and he had fallen into evil ways; had acquired the habit of drink. One day he went down to the neighboring town of Oregon to get drink, for even in those early days Mount Morris was dry nearly all the time. As he came across the stile into the campus, coming home, he met Brother Miller. The boy was so drunk that he could not walk straight. But Brother Miller did not stop him. He greeted

him kindly and went on to town and the boy went to his room. But a few days later he asked the boy to come to his office, as he wanted to talk with him. And there was wonderful love and pity shown in that talk. He showed which way the road was leading; urged the boy to stop and turn back before it was too late. In telling of it the boy said to me, 'He treated me as if I were a man and not a criminal, and because of what he said and the way he said it, I am going to be a man.' Could anyone have acted more in the spirit and manner of the Master when dealing with one who had been overtaken in a fault? That was his way of dealing with us and he helped us over many a hard place.

"And whether it was one boy or a few boys or all the boys, he talked to them in the same way. He appealed to what was best in them, and they responded much better than they would have to the man who would have taken a different and harsher method of correction. He was kind to us, but we always knew that he did not condone serious offenses; there was never any compromise with wrong. He was the warm friend of the young all his life, and more than one young man and young woman owes much to his inspiration and help. Some of us are no longer young, but we still cherish his memory and are thankful that he came into our lives when he did."

Another change which was made by the move was dropping his study of a cashbook and poultry papers and taking up that of Latin, German and other subjects. He actually entered the classes of the school, for of his lack of education he had

always been very sensitive. Here he rapidly acquired much formal training.

From the occasional church services at Pine Creek and his work in the Methodist Sunday-school, he was plunged at once into a more fervent religious atmosphere. At Mount Morris he helped to start one of the first Sunday-schools in Northern Illinois. He was teacher of a young men's class. Hard labor was put upon those Sunday-school lessons, and often he felt that he was making a failure of his work; but he built better than he knew, for five prominent bishops came from that class. He had no lesson helps, using only the Bible in preparation. His lessons were studied very thoroughly, and questions were written out with great care and precision. As one member of that class said, D. L. was not an enthusiastic teacher, but the boys attended regularly because they loved him, and in later years they realized that the lessons he had taught them had made a deeper impression than they knew.

His activities in Mount Morris reached beyond the borders of the school. Brother John Heckman recollects how active he was on the temperance question in Mount Morris:

"Some years later, in the spring of 1883, the matter of the open saloon in Mount Morris came up for vote. I was there and I remember quite well how active D. L. was that every voter go to the polls and cast his vote against having an open saloon in Mount Morris. It was voted down at that

time and there has been no saloon since. All the students eligible were strongly urged to vote. Many votes were challenged. D. L. certified to a number of men as to their eligibility. At a time when those things were not as clear as they have become since, D. L. had a clear vision and always advised the right things to do when others hesitated."

He likewise was chairman of the faculty and helped to smooth the irritations which arose there. Once, while he was in Pennsylvania, the faculty became hopelessly divided. D. L. was sent for to settle the difficulty, and it was not long after he arrived that the trouble was smoothed out and the school in running order again.

"While Brother Miller will be remembered as one of the main founders of the college, it is as a trustee for a generation that he has given full proof of his fitness as an official of the school, and has done the most substantial work for it. His knowledge of the church and her needs, his extensive travels, his experience as a preacher and writer, have given him an appreciation of the value of Christian education to the church, and this has kept him a staunch friend and supporter of the college, even when the school policy in some details did not harmonize with his personal views. No movement for a larger Mount Morris College has been made in these years in which he is not represented as one of the most liberal donors; a fact that shows how in some men self may be lost in a great cause, or an institution, which necessarily cannot reflect any individual, but must represent the community."—"Memories of Old Sandstone."

MOUNT MORRIS COLLEGE IN 1882

RIVER EDER NEAR SCHWARZENAU

CHAPTER IX

First Trip Abroad

AFTER much serious and prayerful reflection, and a long discussion of the matter, we determined, by the blessing of our Heavenly Father, to visit some parts of the Old World. In this we have been actuated by a desire to carry out a resolve to visit the Vaterland, and to become better acquainted with the language, and the country from which our church emigrated nearly two centuries ago. . . . We also have a strong desire to visit the field of our dear Brother Hope's labors and, if possible, to say an encouraging word to him."

Thus simply is the motive for D. L.'s first trip abroad given in the opening chapter of "Europe and Bible Lands." In the eighties a trip abroad was no ordinary adventure. Especially in the Church of the Brethren had few members undertaken such a trip. Brother Christian Hope had been sent to Denmark in 1876 by the District of Northern Illinois. The following year Brethren Enoch Eby and Daniel Fry had visited Denmark and spent some time working in the mission. But that had happened six years before, when D. L. was an earnest grocer, with mind occupied in mak-

ing a fortune. The move to Mount Morris and the work in the school had opened his mind to many things. He had passed through a complete change of heart and purpose. The energies which had once been spent in making a successful grocer had been diverted into work for the school and church. Association with schoolmen brought about a knowledge of his own ignorance. He immediately sought to remedy that by earnest study. He desired to learn more German, the better to inform himself on the early history of the church, for all of the early church literature was in that language.

It so happened that at this time two of the professors in the school had decided to go to Germany, to complete their education. When Professors Jenks and Burnett talked of the trip, D. L.'s desire was increased, and with the prospect of such congenial company he and his wife decided to go. It was one of the most important decisions of his life and probably changed his entire future. At the age of seventy-eight, when he could look back over an almost completed life, he wrote of his journeys: "My journeys to Palestine, six in number, had a wonderful influence on my life. They entirely changed my purpose in life. As I look back on it all and sum it all up, I must say that my travels are largely accountable for what I have done and accomplished in my life."

Thus, with the prospect of congenial company,

and the strong desire better to inform himself on church history, as well as to visit the Danish Mission, the decision was made, and preparations were begun for the trip. It meant leaving their home, breaking up the habits, so pleasantly formed in the church and school, and starting out into, perhaps, an unkind world—certainly one that was wholly strange. But with the courage that had carried him from the home of his youth, through financial failure into success, and had again made it possible for him to give up further material fortune, in order to turn his energies toward education in the church, he now relinquished his work in the school and faced this new adventure with a full knowledge of its possibilities, both good and bad.

July 23, 1883, they left Mount Morris to start on their long journey, stopping briefly in Maryland to visit the old home, then continuing to New York, where, Aug. 22, they embarked on the *Werra.*

This is not intended to be more than a brief account of the trip, for the details can be read at first hand in "Europe and Bible Lands." The main purpose here is to show the kind of things in which D. L. was interested on that trip, and the way they affected him.

The monotony of the voyage was interrupted by seasickness and a storm. Neither, apparently, damped the ardor of the little party. D. L. accepted both experiences as something of interest, if not

entirely pleasant. The sight of the storm was not only of scenic interest to him, as we find him faithfully recording in the following paragraph:

"As we sat upon the hurricane deck, protected by our waterproof wrappings from the spray, and watched the contending elements, we thought how insignficant is man! How small a space does he fill in God's universe! How weak and powerless he is, when compared with him who holds in his hands the storm and the sea! And yet, how important he sometimes becomes, assuming to himself great power and authority! A moment's experience of this kind ought to teach a lesson of true humility, never to be forgotten."

They arrived safely at Bremerhaven, Germany, Aug. 31, and disembarked the next day, to continue their journey to the university at Halle.

With brief stops at Hanover and Berlin, they finally settled in Dresden for a few weeks of study before going to Halle. They were in a land of strange customs and an older civilization, and D. L. was quick to note the difference in the customs, and to compare them with those at home. However, he was not carried away by this change, but was able to make sane comparisons. Farms in Germany are small and intensely cultivated. We have often heard American methods criticised for not imitating more closely the customs of the Old World. D. L. was observing but not critical, as we find in the following paragraph:

" The land seems to be very productive, and is

very carefully tilled. The idea here seems to be, how little and how well; whilst with us all are anxious to see how much can be done without so much anxiety as to how well it is done. I am well satisfied that if the rich lands of America were as well cultivated, and their resources as carefully husbanded as are the garden lands of Germany, there would be a twofold increase in the annual production. In the years to come, when the Mississippi Valley alone will contain forty million people, then this method of gardening will be a necessity. For the present, however, we prefer the American plan, with its enterprise, push, and industry, and the grand results, in the aggregate, accomplished by our farmers at home."

The wonders of Berlin were duly visited—the palaces, the art galleries, a great Jewish synagogue, and "Unter den Linden." Here his chief interest was in the relics of Egypt. He gloried in the fact that such material proofs of the truth of the Bible were in existence. That seemed to be one of the main themes during all of his travels—seeking out proofs of the truth of that great Book which he loved and read so constantly.

He compared the wealth of the kings and princes of Germany, as represented by jewels and treasures of art, with the condition of the poor women who labored in the fields, who were hitched to carts with dogs, and who could look forward to no relief from their poverty, no matter how hard they worked. The inequality which arises from a wealty nobility and a poverty-stricken peasantry

was quickly noted by his observant American eyes, accustomed as they were to a democratic country, where every one has a chance to better his condition.

At a great festival, held for the celebration of Luther's birth, he saw more than the mere honor done to a great man, for behind it all lurked the sinister efforts of Bismarck to unite Germany into a world power. It was the desire to have a common religion in the German states, and the Luther "Fest" was being used to this end. D. L. notes this in one of his letters in "Europe and Bible Lands," thus:

"The Luther 'Fest' will, without doubt, give this movement [the unification of Germany] a strong impetus, and Bismarck's policy for the unification of Germany will be greatly strengthened. It is not, however, in the direction of higher spirituality, but rather towards hero worship, and the earthly glory of the German Confederation."

He as well as his wife, made rapid progress in the study of German. At Dresden, and later in Halle, they lived with German families. In Halle, where they spent most of the winter, there were only three Americans in the city besides themselves. This little group met on Saturday evenings to read a chapter in the Bible and discuss it. At this meeting, only, did they speak English. The rest of the week they were "under penalty to speak only German, and the result is, that our conversation is somewhat limited." The conver-

sation may have been limited at first, but later D.L. became fluent in the language, both in reading and in speaking. I can remember the delight I had, when only a child, in listening to him read Br'er Rabbit stories in German, and then translating them into English, so that I could understand them. I loved the roll of the German words, and it seemed a most wonderful performance that he could change those meaningless sounds into understandable English.

At Halle he was admitted to the university on the ground that he was a trustee of a college in America. There he studied political economy and church history. The names of American students were engraved on brass plates and mounted on the walls. There his name was placed with those of other American students. The life of study was pleasantly interrupted by a visit to Prague, the home of John Huss, and various trips to scenes of interest about Halle.

Dec. 24 they left Halle for Denmark, to see Brother Hope and the mission. This was their first visit to one of the church missions. Many more visits followed, which resulted in a stimulation of mission work in the church, which can never be fully estimated.

The trip to Denmark gave D. L. a view of missions at first hand, and doubtless increased his enthusiasm in that line of church endeavor. There he saw the fight the little churches were making

against enforced military training and a government hostile to any but the State Church. He found Brother Hope fervent and enthusiastic in the work in spite of a sick wife and inadequate support. He discovered little groups of members, earnest and faithful, fighting a real fight for their principles. He beheld them so anxious for a church service that they would walk from five to ten miles to meeting and think nothing of it. He and his wife learned by experience what that meant, for he, with Brother Hope, walked five miles to one of the churches through a snowstorm. He saw a baptismal scene, at midnight, afar in the ocean, with only those present who could row out in a small boat. The laws were so stringent in Denmark that the waters about the country could not be used for baptizing, so the little group rented a boat at a bathing beach and rowed out, apparently to bathe, but really for a very solemn ceremony. Certainly these scenes and experiences, so different from those at home, gave him a broader vision and a new enthusiasm in the work and missions of the church.

After a three weeks' visit in Denmark, D. L. and his wife returned to Halle for another month of study before going to Palestine.

CHRISTIAN HOPE

CHAPTER X

Palestine

WHEN the trip to Europe was first planned it had not included a visit to the lands of the Bible. But after D. L. and his wife had been in Halle for some time, they decided to continue their journey to Palestine. He tells, in the opening of Letter Ten in "Europe and Bible Lands," of his strong desire to visit this country:

"After some delay we have arranged to go down to the lands of the Bible, and as we start on this long and somewhat dangerous journey, we naturally ask ourselves the question, What is the object of making . . . this journey? Is it only the desire to visit the noted places in Palestine to gratify an idle curiosity? We hope not. No doubt the most of our readers have had at times a strong desire to visit the scenes of the life, the sufferings, and the death of the Redeemer of mankind.

" . . . It was the dream of our youth, and in later years, we have often looked forward to the time, when, under the blessing of our Heavenly Father, we might undertake the journey, and visit the land, which above all others must always be of the most absorbing interest to Christians. . . .

"Secondarily, the trip was undertaken to write a series of letters for the *Gospel Messenger.*"

That it was not entirely a pleasure trip is evidenced by the fact that he studied eight differ-

ent books on Palestine, using them constantly as he traveled from place to place, comparing the facts and measurements in them with the real objects of interest. He did not go to visit Palestine but to study Palestine.

They left Halle Feb. 18, 1884, to travel southward by way of Munich, Venice and Trieste, and from there by boat to Athens. In that historic city they spent a week among its ruins, and for the first time really getting near the scenes of the Bible. D. L. was deeply impressed by this visit. He went about alone with his Bible in hand and reimaged the scenes which had taken place there so many centuries before. He tells how vividly all this impressed him in one of his letters home:

"Today, March 4, we spent some time on the hill alone. Never before have we read with so much interest the seventeenth chapter of Acts, giving a record of Paul's preaching in Athens, as we read it today on Mars' Hill, where we are now writing, using a stone for a desk. To stand here, on the very ground where he stood, on this solid granite hill which, with the lapse of nineteen centuries that have passed over it, has not materially changed, since the great Apostle of the Gentiles proclaimed the Gospel to the idolatrous city from its midst, is to gain a new and strangely vivid interest in the man, and in the words he uttered. Of course, we always had an interest in the words, but the scene was far away, both in time and in space, and it never impressed us as it does now as we are brought face to face with the very spot where it was

MODERN ATHENS AS D. L. FIRST SAW IT

enacted. Then, too, surrounded on every hand by the ruins of the old idolatrous worship, and knowing fully the conditions that existed, one is prepared to appreciate fully the boldness, the force, and the appropriate fitness of his words to the men of Athens."

This is not a description of the places he saw on that trip. But his letters are still freshly interesting to anyone who wishes to have those adventures with him at first hand. For the farmer, grocer, schoolman, lately from the small towns of northern Illinois, this trip was certainly a broadening experience, and each strange city meant a new adventure, a broader outlook and a deeper inspiration.

They left Athens by boat for Smyrna, where they spent two days, making a trip to Ephesus, where was located one of the seven churches of Asia. Apparently the short stay here did not satisfy him, for later he revisited the place and wrote an entire book on these churches. Their journey continued uneventfully to Jaffa, the nearest port to Jerusalem. Here they had to make the treacherous landing in little boats, through the surf and between the rocks. His wife said she thought she would never live to get to shore, when she looked from their boat at the rolling surf and then at the tiny shell-like craft into which they were expected to descend. It is, indeed, a dangerous landing and surely appeared very hazardous to their land-accustomed eyes. But they bravely got into the boat

and the skillful natives steered them safely between the rocks, to land them in Jaffa, the home of Simon the tanner. Now, at last, they were truly on holy ground, in Palestine itself.

They spent some time visiting in Jaffa, and here he wrote out a brief history of Palestine, so that his readers could more intelligently follow his travels. He knew his Bible. That is evidenced by the brief histories he penned of the cities through which they passed and the many scriptural quotations he makes in his letters. One wonders when he learned his Bible so well. Was it as a busy grocer, working from early morning until late at night? Or did he acquire that careful knowledge during the few short years as business manager of the school?

The trip from Jaffa to Jerusalem is about forty miles and it was made in wagons. That is a long one-day trip for people not accustomed to this mode of travel. On the way, D. L. was interested in the plowing, which was done with a one-handled plow. He even got out of the wagon and tried to work the plow, but found it required a skill that his hands did not possess. They rode all day across the land of Palestine toward Jerusalem, and doubtless the fact that they were in that land kept them from feeling too much the fatigue of the journey. But they arrived in Jerusalem too tired for any high emotions, as D. L. tells in one of his letters:

"The last four miles of our ride are uphill, for Jerusalem is surrounded by mountains. Suddenly, in front of us, looms a dark object, and we can distinguish the dim outlines of a high wall, and we begin to feel that the first day of our travel in Palestine is drawing to a close. In a few minutes our wagons halt at a high tower in the wall. We are soon on the ground and entering the Jaffa gate.

"We are in Jerusalem. Travelers have written many pages describing their emotions upon first viewing and entering this city of cities. Shivering with cold and the dampness of our clothing, we do not feel in a mood to meditate. We hurry to our hotel, where a cold reception awaits us. There is no fire in the house, and at midnight we go shivering to our beds, in rooms with stone floors, that have something of the appearance of prison cells. . . . It was a long ride for our first day in Palestine, and we are exceedingly glad and thankful that it was finished.

"Notwithstanding our rather unpleasant surroundings and the novelty of the situation, being tired and weary, we enjoyed a good, refreshing sleep, and were up early in the morning fully rested, and ready and anxious to begin our day's work of sight-seeing."

They did their sight-seeing faithfully, not only looking at the scenes of interest, but reading their Bibles and studying works on Palestine, so that this journey became really an education. It is impossible to mention the many place of importance they saw. This can only be hinted at. He was deeply impressed by the wailing place of the Jews.

Here, by an ancient wall of the temple, the Jews, old and young, gather and mourn for their lost Jerusalem, praying for the time to come when it will be restored to them. After describing this in detail, D. L. remarks:

"The question is often asked, 'Are there, at the present time, any indications of the fulfillment of the prophecy in regard to the restoration of the Jews, and are the Jews gathering in Jerusalem?' At the present time the number of Jews at Jerusalem is placed at about ten thousand, and there does not appear to be any rapid increase in their number. The faith of the Jews themselves, however, in the prophecy, and their zeal manifested in the incidents here described, impressed us as a strong indication of the fulfillment of prophecy."

In the light of recent events, when Jerusalem has been freed from heathen rule, it seems that those prophecies are really being fulfilled.

"Having visited the many places of interest in the Holy City, and having walked around the walls thereof and noted well its situation, we now mount our horses for the day's ride and for sightseeing outside of the city. Our horses are rather small and rough looking, but we found before getting through with our twenty-one days' ride over the rough and hilly roads of Palestine, that they are exceedingly hardy, very sure-footed and of a kindly disposition. Wife, whose experience at horseback riding up to this time has been limited to two attempts, feels somewhat nervous over trying the experiment, but she mounts her Arabian

steed bravely, and we set forth on our first horseback ride in Palestine."

Thus they started out with a party of others on a three weeks' trip which led them through Bethlehem, Jericho, by the Dead Sea, and onward to Samaria, up to the Sea of Galilee, and across Syria to Damascus and Beyrout. They stopped at many historic places, and in spite of the fatigue of the journey, D. L.'s Bible and books of reference were ever open and his mind was constantly searching out all of the facts regarding the land through which they were passing.

There were eighteen in the party of travelers. Twenty men went along, acting as guides, cooks, dragomans, guards and servants. In all there were forty-five horses and mules to carry the baggage. When camp was made, there were nine sleeping tents, a dining tent and a cooking tent. Each night all the valuables were given to the guard, who put them in a locked box and watched it all night, for their journey was not through a law-abiding land like America, but along Palestine roads, where thieves still watched for their prey. At night they slept so soundly that they did not hear the howling hyenas and jackals. Certainly their day of travel left them tired.

"After journeying all day, one of the most welcome sights to us was our canvas town, with the American flag floating in the breeze. We usually found our tents pitched, and a good meal prepared

and waiting for us in the dining tent. After washing off the dust of travel, the bell for our evening meal would ring. . . . After the meal the program for the following day would be announced, and then after relating the experiences of the day, we went to our tents, where, after writing up fully the occurrences of the day, we retired to enjoy a night's rest, that can only be enjoyed in a tent, after a day of fatiguing travel."

The journey, although made up to a great extent with the wonder and joy at seeing new and sacred sights, was not entirely without its mishaps. One of the ladies in the party was unfortunate enough to break her leg. Luckily two doctors were in the company, so she received what attention it was possible to give with the conveniences at hand. She recovered, with no bad effects from the accident, and in spite of the pain and trouble was most cheerful about it all. The horse on which another lady was riding stumbled and fell down a steep bank into a river. She was thoroughly soaked but not hurt. The end of the trip was made through a driving rain and snowstorm, but let us have that adventure from D. L.'s own words, taken from a letter written at that time:

"At noon we stopped at the fountain of Ain Fijeh, the principal source of the Abana. . . . Here at the foot of the mountain a full-grown river bursts from a rocky cave and dashes over the rocks into the valley below. It was a delightful resting place, but we carry an exceedingly unpleasant recollection of the inhabitants of the village of Fi-

JORDAN RIVER

jeh, standing near the fountain. As we mounted our horses to ride forward, after our lunch, we were suddenly surrounded by a yelling, howling mob of Arabs, who were wild with excitement and who seemed determined to annihilate us. They were armed with clubs, axes and stones, and it appeared at the time that we should not escape without personal injury. But fortunately, no one was hurt, although some of us were badly frightened, and we rode away, glad to escape. . . .

"We were not further molested and left our camp early the next morning. . . . The rain was coming down in torrents. . . . It continued to rain all day and the air was rough and chilly. We rode twenty-five miles through the rain and reached our camp late in the evening, drenched to the skin and chilled to the bone. . . . To add to our discomfort we found that some of our pack mules had fallen into the river and our tents and beds were also wet. Fire was out of the question, and we crept into our damp beds, shivering with cold. It rained all night. About midnight a hard storm set in and the side of our tent blew in. We were out of bed early in the morning and started for Baalbek, sixteen miles away, in the driving rain. Never was seen a more dismal lot of travelers. . . . It also grew colder, and for two hours we rode facing a fierce snowstorm. At length, as we ascended a hilltop, we caught a glimpse of the ruins of Baalbek, and never was sight more welcome. We rode up to the little village and found a gloomy, rough-looking building, which we found to be a kind of hotel. The rooms within were without fire. . . . Our baggage was back in the hills of Lebanon and dry clothes were out of the question.

"Finally we secured a couple of pans with some coals of fire in them. We wrung the water out of our clothes and sat shivering over the dying embers trying to dry our wet clothing. Nearly four hours later our baggage arrived and we were soon made more comfortable. . . . Towards evening the clouds broke away, and the sun shone brightly on the mountains of Lebanon, now covered with a mantle of snow. . . .

"After Baalbek, we had two days' ride to Beyrout. . . . And now for home! How often have we longed, nay prayed, for the time to come when we should again take ship at Beyrout for our return voyage!"

They returned to Halle, in Germany, where they spent a week preparing for the homeward trip, and then boarded the *Werra* at Bremerhaven. Their voyage lasted eleven days and they were seasick, but home was reached "with hearts full of gratitude to the Giver of all good."

CHAPTER XI

First Book

AFTER their return home, about the middle of May, 1884, D. L. and his wife attended the Annual Conference at Dayton, Ohio. Until that time he had had no thought of publishing his letters in book form, but they had been very popular, and materially increased the subscription list of the *Gospel Messenger*. At the Conference he was beset by friends to publish the letters in permanent shape. Letters poured in on him, making the same request. In explaining this, in the preface of the first edition, he says:

"It was only after returning to America, and while attending the Annual Conference of our Fraternity at Dayton, Ohio, that, being strongly urged by many of the brethren and friends, we first seriously considered the matter of publishing this volume. The responsibility, it will be seen, rests upon our friends."

It was a responsibility that his friends might well be proud of, for "Europe and Bible Lands" was a success from the start. Suddenly to find oneself a popular author must have been a very gratifying experience. He merely says of it, though, "I felt a bit elated over my first book." He had ordered a thousand copies, but advance or-

ders came in rapidly, so he dared to order a second thousand. But before the second thousand was ready to be mailed they were all sold. He had not had the book electrotyped, and consequently, in order to get out the second edition, he had to have it reset. Edition after edition was sold, until, by 1890, eleven editions had been disposed of. In glancing over the editorial pages of the *Messenger* during this period, a number of references to the sale of the book, something like the following, can be found:

"The demand for 'Europe and Bible Lands' seems to be unabated. The seventh edition, with the exception of a few volumes bound in leather, has been sold. Those who order cloth-bound books will please have patience. A new edition, the eighth, will be printed as soon as possible, and in a few weeks all orders will be filled."

After five editions had been disposed of, D. L. offered to give the copyright to the Book and Tract Committee, to make what they could out of it. But they decided that they did not want it, for they said the sale had been exhausted. However, after that time six more editions were sold, which brought him a good sum in the way of profits.

Doubtless the book was published at the right moment to be popular. The church was awakening in a broader outlook. Schools had been started and the young people were being educated. A wider demand for books was evident on every hand. It takes only a glance at the list of

publications, furnished through the Publishing House at that time, to see that there was an opening for a book of travel. So, in spite of the fact that it had already been read by thousands in the *Messenger,* it was bought by many more thousands.

After having heard D. L.'s lectures on the Holy Land many times (he always called them Bible Land Talks), it was most interesting to go back over "Europe and Bible Lands." D. L. put his adventures so clearly and so pleasantly before the reader, that one finds it hard to lay the book down.

D. L. had a dignified, clear style in writing. He was thoroughly in earnest, very much absorbed in his trip, and was able to translate that interest to the printed page. He did not tire the reader with minor incidents and useless facts, as so many do, but presented clearly and restrainedly the main theme, leaving the embellishment to the reader's imagination. Consequently, he produced a very interesting volume.

Doubtless the success of this book increased his interest in writing and gave impetus to his editorial work and his study of the Holy Land. It is plain to see that he continued to read along that line, for in his editorials are many references to events of interest, and discoveries in the Holy Land and in Egypt. Occasionally articles appeared in the *Messenger* from his pen, which showed that his interest was unabated in this subject.

CHAPTER XII

Editorial Work

BEGINNING with the year 1885, D. L. Miller was made office editor of the *Gospel Messenger*. At that time the *Gospel Messenger* was a year and a half old and the only church paper then being published. In April, 1851, Brother Henry Kurtz issued the first number of the *Gospel Visitor*. Brother James Quinter became associated with Brother Kurtz in 1856 and continued in editorial work until his death in 1888.

"For a number of years, the *Gospel Visitor* was the only church paper, and then came in quick succession the *Christian Family Companion,* the *Pilgrim,* the *Vindicator,* the *Primitive Christian,* the *Brethren at Work,* the *Gospel Preacher,* the *Progressive Preacher,* and others. This was the period of church paper expansion among us. When it was learned that much money could be lost and confusion engendered in printing papers, there came a time of consolidation; and finally one paper resulted, owned and controlled by the church."—*Gospel Messenger,* Dec. 2, 1899.

Some of the above mentioned papers discontinued publication during the seventies, while others were consolidated and the names changed. In 1873 the *Gospel Visitor* and the *Christian Family*

Companion were consolidated, and in 1876 the name was changed to the *Primitive Christian,* which was published in Huntingdon, Pennsylvania, with Brother James Quinter and others as editors. The *Brethren at Work* made its appearance in 1876 and was edited and published at Lanark, Illinois, by Brethren M. M. Eshelman, J. H. Moore and J. T. Myers. In April, 1881, the *Brethren at Work* was moved to Mt. Morris, Illinois. At this time the *Primitive Christian* and the *Brethren at Work* were the two principal church papers published, "thus giving the Brotherhood two weekly papers, one East and one West, as competitive candidates for patronage. But as these two papers pursued about the same course, and advocated the same church policy, there was no friction between them, and for the time being the press ceased to be a disturbing element in the church."—"Two Centuries of the Church of the Brethren," page 352.

The following is an extract from a paper prepared by Galen B. Royer in 1902, entitled, "Some Facts Concerning the Publishing Interests Turned Over to the General Missionary and Tract Committee":

"In 1881 Brother Miller entered the publishing business. These conditions obtained at that time: Brother M. M. Eshelman, after selling his half interest in the then *Brethren at Work* on the basis of ten thousand dollars for the entire business (the sale was made to Brother Joseph Amick), found himself unable to meet his obligations. . . .

A council of elders was called. R. H. Miller, Enoch Eby, D. E. Price and others attended that meeting. It was then advised and Brother Miller was urged to go into the business and help save the paper from ruin. . . .

"In this way his connection with the publishing interests began. Brother Amick and he took the business on the basis of ten thousand dollars. A small amount of that came back to them on the sale of the *Children at Work,* but went into the business again. They at once put in one thousand dollars and such additional sums as were necessary to buy printing paper and pay labor. They had about four thousand subscribers paid for the year and the money gone. The outlook was not encouraging. These were days of anxious care and hard work. In a year they had the business so well organized that no loss was entailed except nothing for time and money invested.

"At Milford, Indiana, in 1882, plans for consolidation with the *Primitive Christian* were presented. The Eastern brethren placed a value of fifteen thousand dollars upon their business. This included copyrights, bookbindery, Sunday-school paper and the *Primitive Christian.* After investigation it was agreed to unite on a basis of eleven thousand dollars for the *Brethren at Work* and fifteen thousand dollars for theirs. Five thousand dollars cash was put in to push the business, making a total of thirty-one thousand dollars. The Conference appointed a committee of seven to confer as to the publishing interests. Two reports were made—one in favor of the church taking the paper at twenty-five thousand dollars, the other in favor of consolidating and the owners to hold the

property. As is known, the latter report was accepted. The consolidation was effected next year at Bismarck Grove. . . . After culling out all duplicate subscribers the *Gospel Messenger* was started July 3, 1883, with five thousand five hundred subscribers, not enough to pay expenses and interest on capital invested. In 1886 the business began to pay a small dividend on the money invested, and it soon became known that there was a balance each year on the credit side of the ledger."

The following is the report accepted by the Conference in 1882 regarding the consolidation of the papers:

"XXI. . . . We, the owners and publishers of the *Primitive Christian* and the *Brethren at Work,* have this day agreed upon a basis of consolidation upon the following conditions:

"Two papers shall be published, one East and one West, or one paper with a branch office, as Annual Meeting and the consolidated firm may think to be for the best interests of the church.

"The Annual Meeting shall recognize this paper, or papers, as the case may be, as the official church paper.

"We agree to make ourselves directly amenable to Annual Meeting for the contents and character of the paper or papers.

"We also further agree to purchase at a reasonable price any other papers now published in the Brotherhood and to merge them into the consolidated paper or papers:

"If the above is not acceptable to Annual Meeting, we hereby agree to sell our respective papers to any company that this Annual Meeting may

designate, at the price agreed upon between ourselves as the basis for our proposed consolidation.

"Quinter and Brumbaugh Brothers.
"Miller and Amick.

"Milford, Ind., June 1, 1882.

"Committee: D. L. Miller, H. K. Myers, H. B. Brumbaugh, R. H. Miller, S. L. Bosserman, J. Harshberger."

When the consolidation was made, James Quinter, H. B. and J. B. Brumbaugh were the editors of the *Primitive Christian,* and M. M. Eshelman, S J. Harrison and J. W. Stein were editors of the *Brethren at Work.* After the consolidation the *Gospel Messenger* was edited by James Quinter, H. B. Brumbaugh, J. H. Moore, office editor, and Joseph Amick, business manager. March one, 1884, J. H. Moore resigned, to move South on account of his wife's health, and J. B. Brumbaugh took his place until Jan. 1, 1885, when D. L. was made office editor. J. B. Brumbaugh returned to his home in Huntingdon and continued as one of the editors for many years.

D. L.'s preparation for editorial work had in a way been limited. Until about five years before this time he had not been actively interested in the various pursuits of the church. With the move to Mount Morris his mind opened up to many things. That he had shown talent, even while in the grocery business, was evident, for his wife relates that while editing the *Argus,* in Polo, Mr. Clinton used to advise him to get out of commer-

cial work and enter the publishing work of the church. While Mr. Clinton was not a member, he still realized that there was an opening in the publishing business of the church and that D. L. was the man to help fill that place. And again, D. L.'s uncle, Sam Price, used to come to Polo every Saturday to do his buying and always found a plate laid for him in D. L.'s home. He used to say:

"Dan, there is something better in store for you than measuring out kerosene and weighing out sugar." And as another says: "He was always ready for the duty or opportunity that came to him."

He had much to do and much to learn. It must be remembered that until that time he had been primarily a groceryman. True, he had taught country school in his youth, and had also edited the *Argus* for a few years. He had suddenly dropped his business and devoted his talents to the educational work of the church. Naturally, he had thus become acquainted with the papers that were being issued, and had opportunity to know the men who were publishing them. Then came his trip abroad and his first book. All of this must have been concentrated preparation for his editorial work. Without too many preconceived ideas and too many prejudices, and with no hard feelings, he came to the editorial chair with a fresh, active mind, and a thorough determination to make a success of the paper. Perhaps the very fact that

his previous active church life had been brief was an advantage, for his mind was not warped by controversies that might have biased the opinions of an editor older in the business.

In the first *Gospel Messenger* a brief notice is given that he is to be editor. His policy is stated so briefly and so clearly that it is well to insert the full notice:

"Knowing something of the perplexities, the peculiar trials, and the responsibilities resting on the editor, we have, with considerable reluctance, consented to take charge of the editorial work of this office for a short time. We do this with a full sense of our weakness and inexperience, and because of this we bespeak for our labors the charity of our readers and the prayers of our brethren and sisters, that we may have Divine guidance so that we may faithfully and honestly perform the responsible duties devolving upon us.

"Our only purpose is to labor for the truth as it is in Jesus, and if in our humble way we can help to promote love, harmony, peace and good will, in the Brotherhood, and attain to a holier life, and higher Christian experience ourself—whilst we try to help others onward and upward in the Christian life—we shall feel that we have not labored in vain.

"If we make mistakes—and who is perfect?—please tell us kindly of our errors, and we shall try, by the help of God, to correct them. Our best friends are those who tell us of our faults and help us to get rid of them.

"We sincerely regret the necessity that takes Brother J. B. Brumbaugh away from the work and

away from among us. We shall miss him and Sister Ella from our religious and social circle. They are both earnest, zealous, Christian workers, and their influence will be felt for good wherever they go. During their stay here, they made many warm friends and the best wishes of all go with them to their home in Huntingdon. "D. L. Miller."

At first his editorials were brief and confined mostly to news items, but as the weeks and months slipped by and confidence came to him they grew longer. From the beginning he avoided extreme views and subjects under controversy. Rather, he emphasized constantly the positive virtues of "love, harmony, peace and good will." In the first number are two short notices that reflect his feelings:

"Let us make the new year a happy and prosperous one by dedicating ourselves, and all that we have to the service of the Lord."

"Let us labor this year and all the days of the years of our lives for the peace and prosperity of our beloved Zion. Union, peace and harmony should dwell forever among the people of God. Where this is lacking, something is wrong: not with our holy religion but with ourselves. God help us to get right and to keep right."

And he was the first to practice his own preaching.

Doubtless he felt the delicate position in which he was placed as editor and part owner of the paper, for he did not boldly urge the *Messenger* into every home because it was a church paper.

However, these two items are found, one above the other, in the first number, and they show how tactfully he placed before his readers the duty of subscribing for the *Messenger:*

"We hope our agents will make an extra effort to extend the circulation of the *Messenger.* It should find a place in every family in the Brotherhood. We are much encouraged, as many of our workers are sending in good lists, and many kind words are borne to us by the mail. We thank our friends for their kind, helpful words, and our agents for their energy in securing subscribers for the *Messenger.* May God's blessing attend our labors for this year of grace, 1885."

"The members of your family will read, and it is your duty, as parents, to supply them with good reading matter. Reading helps to form character. Some one said, 'Show me a man's friends and I will show you what kind of a man he is,' and we may say with equal truth and force, Show us the books and papers a man reads and we will give you an index to his character. It is important, then, that you give to your sons and daughters pure literature. Good books and good papers will help them to be good men and women."

The *Messenger* prospered. The circulation increased. When D. L. wrote his first letters from the Holy Land, the subscription list was about five thousand. In 1890 it was fourteen thousand. Some years after the *Messenger* was issued there was installed a new folding machine, which both folded and pasted the paper. In 1888 the paper was en-

larged. These improvements were made without increasing the subscription price. This was clearly explained to the readers with all due modesty.

Contributors were not paid in cash, but by a few free subscriptions to the *Messenger*. The editor did not always have an easy time selecting his articles. More articles came in than he needed. Likewise many were of a controversial nature, out of harmony with the policy of the paper. Again, many articles received were on the same subject, until publishing more would be merely a repetition of old arguments. In the *Messenger* for Aug. 31, 1886, D. L. goes into some detail explaining the problems of selecting articles. He admits the possibility of making mistakes thus:

" . . . Here, you notice, the editors must exercise their judgment, and as they are but human they doubtless often make mistakes, but it may happen that some articles that are published are not so good as some that do not get into the paper. If it were possible to get an editor with an infallible judgment, such mistakes would not occur. This being impossible, the only thing to be done is for our correspondents to bear with our failures. This the great majority of them do and we thank them for their Christian forbearance. . . . We do not reject an essay because it is at variance with our views, but we do not think it right to publish articles that teach contrary to the Bible."

During a recent Conference one of the speakers said: " There is no greater force for unity in the church than the *Gospel Messenger*." When it

THE BRETHREN PUBLISHING COMPANY IN MT. MORRIS

is remembered that the *Messenger* goes into nearly every home in the church, and that those members are all reading the same things and discussing them, the influence of the editor can hardly be overestimated. The *Gospel Messenger* was the first paper to be read by the whole church and to become the real voice of the church. The influence it had in uniting the East and the West, the Progressives and Conservatives, in discouraging disunion and promoting unity, love and forbearance, and teaching the true Christian virtues, was not only one of the main factors in making it a success, but has been one of the chief sources of material and spiritual growth in the church since that time. The saneness of that first editor, his forbearance and tolerance, his willingness to look with open mind on both sides of a question made the *Messenger* a power in the church, so that when the time came, it was so well established that the work could safely be turned over to another, thus freeing D. L. for further travel.

D. L.'s own editorials were largely along positive lines. In almost every issue was something to further the temperance cause. There were many brief editorials opposing war, against the use of tobacco, and in favor of the simple Christian life. As is related below, the Sunday-school and prayer meeting were tactfully brought before the minds of the readers. Often there were brief articles on some discovery in the Holy Land. And in practi-

cally every issue was an inspirational discussion of some Bible verse or spiritual virtue. In those early years his mind was more occupied with spiritual growth than with the doctrinal discussions which had ruptured the church. From 1887 on, after the Miller-Sommer debate, which he heard, and after he had had more experience, his editorials concerned doctrinal subjects more and more, and with this gradual change of emphasis came the desire to secure more evidence on those doctrines, held so dear by the church. This feeling grew until it resulted in more trips abroad to find what could be learned at first hand regarding the faith of the church.

One theme was discussed oftener than any other. That was the cause of missions. The mention of Brother Hope's work in Denmark appeared so frequently that it seemed like a continued narrative. Finally, when it became necessary for Brother Hope to return to this country on account of his wife's illness, and it was decided to raise a fund of $3,000 for a home for him, the notices were of weekly appearance. D. L.'s intense interest in the growth of that fund could be felt by the reader, and when the time came for Brother Hope really to return, the reader could not help but long for the next number, to see that he arrived safely home with his sickly family. These notices not only concerned Brother Hope's affairs, but they encouraged the cause of giving, and doubtless awakened the

rather sluggish conscience of the church to the need of spreading the Gospel in foreign lands.

During the eighties, an agitation grew for the church to own the *Messenger*. D. L. was in favor of this, and all of those who were interested in the publication of the *Messenger* were willing that it should be done. A query to this effect was brought up at Annual Meeting. It was argued, and the sentiment seemed to be to let well enough alone. Finally, it was deferred for two years, to be considered and discussed in the *Messenger*. On a number of occasions D. L. set forth the advantages of the church owning and controlling the *Messenger*. He had helped to get it on a money-making basis and it had become a great influence in molding sentiment in the church. He felt that it was the duty of the church to have a definite control of its policies. Again it was discussed at Annual Meeting. Again the sentiment was stronger than ever that as the paper was doing so well as it was being managed no change should be made. The matter was dropped and it was years later before the *Messenger* was turned over to the church. Could a more fitting commendation be given to those managing and editing the *Messenger?*

CHAPTER XIII

Religious Activities in the Eighties

D. L. was elected superintendent of the Mount Morris and Silver Creek Sunday-schools in 1885, after the return from his first trip abroad. Previous to this he had been a teacher in the "Bible School," the so-called substitute for the Sunday-school in the church at that time. His belief in the good that could be accomplished by the Sunday-school grew and was reflected in his efforts to make the school at Mount Morris a success. There is no doubt that he and his helpers accomplished this, for it was soon reported that the enrollment had increased from two hundred and thirty to nearly four hundred.

Not being satisfied with making the school at Mount Morris of real benefit to that church, he began to spread, through the columns of the *Messenger,* the news of what such a school could do. The tact that he used throughout his life in winning people to his views was not neglected here. We find no editorial saying, "Brethren, we must have Sunday-schools," but there are many brief notices, telling of the increase in the enrollment of the Mount Morris school, mentioning the amount of

the collection and its use; likewise speaking of some school being started in a near-by church or country schoolhouse. Thus did he so gently suggest the good that a Sunday-school could do that no one could take offense, and yet the subject was kept before the minds of the *Messenger* readers.

The growth of the Sunday-school was reflected in the sale of the quarterlies. At first these were written by D. L., and sold through the Publishing House. Later Brother S. Z. Sharp did the writing. When they were first published, and new to most of the churches then starting schools, notices were scattered through the *Messenger* columns, urging the churches to use them as an aid in their work. They proved so popular that it was not long until these notices changed to explanations, saying that the entire edition of quarterlies had been exhausted, and suggesting that the Sunday-schools get their orders in earlier.

Some time in the seventies D. L. had written an article, strongly favoring and urging Sunday-schools—there were none in his State District at that time—but the office editor returned it, saying that it was not wise to print it just then. By 1887 each edition of the quarterly was exhausted almost before it was off the press. Thus it is seen how his efforts constantly had been thrown in favor of the Sunday-school, and how they succeeded in promot-

ing the spread of the Sunday-school throughout the church.

He made many references to the good derived from the prayer meeting. In the opening chapter of "Europe and Bible Lands" he speaks of all of the church services, and especially the prayer meeting. That he received great benefit and inspiration from prayer meetings throughout his life was evidenced by his constant attendance and his sincere enjoyment of them.

"Then, too, as the time of parting came, we thought of our prayer meetings, our Sunday-school, and our church services. How we have, in the past, enjoyed these spiritual feasts! How often, when cast down amid the cares and difficulties consequent upon our work, have we had our souls refreshed, and our spiritual strength renewed, by the communion of kindred spirits in the 'upper room,' at our prayer meetings! How the kind, helpful, encouraging words of our dear brethren and sisters have given us fresh courage to take up again the burden, and made it lighter because we were made stronger to bear it! Brethren, do not neglect the prayer meeting; it is a means of grace, which, if properly used, cannot fail to strengthen you in your spiritual life."

In 1887 he was elected to the ministry. He was chosen on a Thursday, in the country church at Silver Creek, where the business meetings were held in those days. He did not want the office, for he felt with reason that he had enough to do with

his editorial, school and mission work. Likewise, he thought that he had not had the necessary preparation for the office, and that, at the age of forty-five, it was late to start. But he was urged by the brethren not to refuse. Uncle Dave Price, one of the elders, said, "Now don't get stubborn on our hands, Brother D. L."

And Brother D. L. hesitatingly consented. What a loss there would have been to the church had he not done so! In the chapel at Mount Morris he preached over three hundred sermons. And to the last, when nearly eighty years old, and so feeble at times that it was necessary for him to be helped to the church, he continued to preach. Once he said, with a note of regret in his voice, that if he had his life to live over again he would spend more time preaching and less time lecturing. Might it not be that his lectures have been of as much spiritual value as sermons could have been, since his constant effort was to increase the belief and faith in the Bible on the part of his audience? During an age of doubt in religious thought, among many classes, and of growth and change within the church, his efforts in that line, doubtless, have accomplished unestimated good toward uniting the church more firmly and toward strengthening the belief in the essentials of Christianity.

In spite of the work he had to do, he immediately began to prepare himself better for the ministry.

D. L. IN THE EIGHTIES

He filled his library with books of reference. With a critical eye he watched other preachers, not to detect their faults, but to see how to better his own sermons. We find an editorial on preachers' apologies, that shows he had given keen thought to the matter. Another brief editorial so clearly gives his convictions on how a preacher may become a success, that it is well worth quoting in full:

"The success of a preacher depends a good deal upon his earnestness, and he can only be deeply in earnest as he has real positive convictions of the truth. If the minister have no such convictions he will never be able to impress the truth upon others. Only as you believe, yourself, what you have to say, will you be able to make others believe your words. If you are to lead others to Christ, you must have a deep, earnest conviction of the truth as it is in Jesus yourself. A mere opinion, or assent to the truth, will not do. Half-hearted statements from the minister only produce indifference among his hearers. To tell your congregation that, if what you are saying be not the truth, you are ready to accept the views of some one else tomorrow, is to place your statement at a discount, and it shows that you are not ready to preach. What you want, what all ministers want, is to have a conviction that what they are telling is the truth and that there can be no mistake about it. The minister needs this more than the polish of an education. Men impelled by conviction have, in all ages of the world, become leaders. Moody, the evangelist, paid but little attention to the rules of grammar in speaking, and yet he has held mul-

titudes, in the Old and New Worlds, entranced, not by his fine diction or his eloquence, but by his earnestness. To listen to him is to come away impressed with the fact that he is in earnest, and that he believes in his heart every word that he utters, and this is the secret of his wonderful influence over men and women. Education is helpful, but above and beyond all we want earnest heart convictions of the truth before we are prepared to preach God's Word."

A year after being elected to the ministry, he was made elder.

During this period, he was active in the affairs of the Northern District of Illinois. In 1887 he was writing clerk at the District Meeting. During the following year he often held office and took a leading part in the questions of the day.

Every year he attended the Annual Conference. His first experience was at Waterloo, Iowa, in 1870. He writes thus:

"I was impressed with the discussion of the various questions. One was on life insurance. I had my life insured, and the church at Pine Creek, Illinois, insisted that I should give it up. Conference, at that time, had made no decision on the question. Pine Creek took a query through District Conference to Annual Conference. I promised that if the Conference General decided against it I would give it up. It was fully discussed at Waterloo. Brother Quinter made a strong speech against forbidding life insurance, and I sat under the sound of his eloquent voice with cheeks wet with tears. I shall never forget that."

D. L. lived through the period when the Annual Conference changed from a relatively small business session into a large and enthusiastic convention. Each year the accounts of the Conference in the *Messenger* became brighter and more interesting. Special meetings came in for their share of interest. In 1887, at the Conference in Kansas, the educational and missionary meetings made a deep impression on him. He came home very enthusiastic about the meeting, as well as about the land in the West, which he had seen for the first time.

Through the columns of the *Messenger* D. L. made every effort to increase the interest of the Brotherhood in the Annual Conference. Some thought that too many people were attending the meeting and that the crowds should be cut down. D. L. believed that the more members attended Conference, the better off the church would be, and stated his position clearly. He likewise stood for no more work than was necessary on Sunday, and for no secular business on the Conference grounds. On every occasion he threw his influence with those who sought to make the Conference a thoroughly religious and spiritually inspiring meeting.

That D. L. was rapidly becoming one of the leaders at the Conference was evidenced by the fact that he was placed on investigating commit-

tees—one in 1888 to the churches in Texas and again in 1890, to McPherson College, Kansas.

In the fall of 1887 D. L.'s eyes became weakened from the constant work of the previous three years, and the doctor ordered a complete rest. He and his wife started for Southern California to spend their first winter there. He greatly enjoyed the trip, particularly the pleasant weather and the delicious fruits and vegetables, which were to be had during the winter. His time was not spent in rest alone, for he continued to dictate weekly editorials for the *Messenger*. He spent some time preaching and also investigated the land, for at that time many Brethren were moving to California, and great tales of the wealth and prosperity of the country were circulated. D. L.'s account of it was very temperate, with due allowance for the enthusiasm of the agents with whom he talked. He made every effort to keep up his correspondence. His wife did all the writing and reading for him, but even with this able help he was unable to do as much as he desired to do. By spring his eyes were much improved, so they returned to Mount Morris and the duties of the editorial office.

In 1884 D. L. was appointed as one of the members of the first General Church Erection and Missionary Committee. At the first meeting, in 1884, he was appointed secretary and treasurer. Up to

this time there had been little missionary sentiment in the church. A mission in Denmark had been established, with Brother Christian Hope at the head of it. On his trip to Europe, D. L. and his wife had spent several weeks, visiting the various churches, and his heart-warming accounts of the mission and Brother Hope's work had stirred the church in favor of missions. Doubtless his interest in the mission had caused him to be appointed on this committee. It was the beginning of his active missionary work and of missions in the church as well. The minutes of the first meeting of the committee show how light the work was at that time:

"First regular meeting of the General Mission Board was held in the 'Old Sandstone,' June 14, 1884. The minutes show the names of those present: Enoch Eby, foreman; Daniel Vaniman, vice-foreman; D. L. Miller, secretary and treasurer; Samuel Riddlesparger and Collin Rowland. Business transacted: Denmark called for help. The mission there is in need. Sweden and Germany also want help to start missions. St. Louis, Mo., also wants funds, and calls came from Gainesville and Weatherford, Texas, for preachers. The treasurer did not have money to answer these calls. The work in Texas was placed in the hands of Brother Daniel Vaniman, with power to act, and he acted at his own expense. The missionary plan was ordered to be printed in the *Messenger* and circulars are to be sent, containing the same, to all the elders in the Brotherhood. Secretary to secure suitable books for records.

"Signed, D. L. Miller."

The treasurer reported money received to date as follows:

Mary A. Miller, Md.	$1.00
Abram Miller, Md.	1.00
C. M. Wenger, Ind.	1.00
J. M. Gabel, Iowa	1.00
J. H. Moore, Fla.	1.04
J. B. Sellers, Ind.	.50
Daniel Brower, Iowa	50
Daniel Zellers, Ill.	.50
A Brother, A. M.	1.00
Daniel Stover, Ill.	.40
	$7.94

Not a very imposing list of contributors, when compared with a report of today, but it was a beginning.

Through the *Messenger*, D. L. constantly urged missions, missions, missions! During those years Brother Hope's wife's health failed and he was compelled to return to America. A fund of $3,000 was raised to buy a home for him. Almost every week D. L. would have on the editorial page some account of Brother Hope, or his work. His own vital interest in the matter could not help but increase the interest of the Brotherhood. And it did. At the end of the first three years the mission receipts amounted to $12,000. Brother Galen B. Royer, in "Two Centuries of the Church of the Brethren," gives this description of those days:

"Those were the days that the treasurer thought it of sufficient importance when he received

two or three letters in one day, concerning missions, to make mention of it, and a total receipt, of any one day, looking toward one hundred dollars, was a matter of unusual rejoicing."

By 1888 the work of the secretary and treasurer had increased so much that Galen B. Royer was appointed assistant.

At the Annual Conference in Kansas, in 1887, a plan for an endowment fund was first presented to the Brotherhood. Of this paper D. L. wrote at that time:

"A paper was presented, asking that the General Church Erection and Missionary Committee be allowed to accept donations for an endowment fund. This paper passed. This is, in my opinion, one of the most important papers that came before this Annual Meeting. It will, if carried into effect, result in setting apart a sum of money for the work of the church that will be felt in ages to come. Many of our brethren and sisters, whom the Lord has blessed with means, desire to set apart some of it for the missionary and tract work. This they can now do, with the assurance that the principal will not be spent, and that the interest accruing from it will be used in spreading the Gospel. They may thus place a sum of money into the hands of the church which will go on working for the cause of Christ, until the church below is united with the church above."

So, by the end of 1890, when D. L. began to plan another trip abroad, we find that he had spent six successful years as editor of the *Messenger,*

his efforts in the ministry had been formally approved by his being elected a bishop, he had become a person of influence in his own State District, and likewise at Annual Conference, and he had fathered the cause of missions, until the yearly receipts were in the thousands of dollars, instead of the hundreds.

GRIP AND FRITZ

THEIR FIRST MOUNT MORRIS HOME

CHAPTER XIV

The New Home

ON their return from their first trip abroad, in 1884, D. L. and his wife bought a home in the southern part of Mount Morris. After five years of life in the dormitory, and a long journey abroad, they greatly enjoyed fixing up a place of their own once more. They had bought a good-sized house with large rooms. These were simply but comfortably furnished with substantial articles, the most of which they used throughout their married life. Especial arrangements were made to entertain company. Their guest room was always ready to receive the unexpected visitor, for never was any embarrassment felt in adding a seat or two at the table. Shortly a barn was built to accommodate a horse, one of whose duties was to go to and from the station with the many visitors they had. My mother tells an amusing sory of their first horse, bought in Mt. Morris, called Billy:

"Billy was recommended to father as being such a good looker and yet perfectly gentle. The first time father hitched this animal up he was all that could be expected. Mother drove him the next time and he was great. Father thought he had a

jewel. The third time, Billy was ready to start before father was and so he was stopped short with the lines. Then father got into the phaeton and told Bill to go, but Bill would not and did not. At the last, the entire neighborhood was there trying to get Bill out of his tracks. Finally, after the train had come and gone, Bill decided to start down the street at a breakneck speed."

Brother Howard Miller named this home "Saints' Rest," and D. L. once spoke of it as sort of a "Dunker Hotel." Their company, whether invited or uninvited, was always welcome. Here came the homesick students for the comforts of a real home. Here stopped the many ministers when in Mount Morris, either on business with the Publishing Company or in the interests of the school. Here came their ever-increasing number of friends to visit with them and renew old acquaintance. And here they entertained at many special dinners and gave numerous social evenings for their friends.

Their home was ever peaceful and restful. No one seemed to be in much of a hurry, and yet the work was always done. The garden and lawn were kept just so. Even the barn was immaculate. In the large grape arbor at the back of the yard the ground was scraped until it was like a walk, and not a weed dared show itself above the surface, while the flower garden was always one of the beauty spots of the town.

My younger brother, D. L., and I spent many happy hours in this home. We must, in a small

way, have taken the place of the children that were lacking there. In those days D. L. and his wife were "Fadder" and "Damma" to us. And no matter how busy our dear Fadder and Damma were, they took time to amuse and help us. Damma made clothes and gave us cookies and big slices of bread and butter. Mary Lair, who lived with them so many years and who was our Aunt Mamie, informed us for the first time that we had tin pans and drums in our ears. I was somewhat skeptical of the truth of this, but D. L. believed it and it worried him greatly. And Mamie could take her teeth out! That was a never-ending source of wonderment to us. We were allowed to go into the sitting room, where everything was so orderly, and smooth the silk tassels on the portieres, or sink into the depths of the sofa and feel the richness of its cushions. How careful we were not to hurt anything!

But when we went into the library restraint was gone. There sat our dear Fadder by the north window at his desk, writing. He always looked up with a smile. I cannot now remember what he would say to us, but the smile on his face is still plain to me. He would turn around and hold out his arms and we would go to him. Then we were allowed to look at a great book—a dictionary, I think—with many pictures of animals in it. We called it the "Animal Book." Or we might be feeling sick, and out would come the pill bottle, kept

especially for our benefit. It contained many colored candy pills. It was remarkable how often we were sick and how quickly we recovered. If we became very ill and the pill bottle did not do the work, we had to be vaccinated. This was a very serious operation. First, our arms were scraped with a knife and then red ink was applied. This was a sure cure for anything. Then there was the "bender." This was a tape line, probably fifteen feet long. D. L. used to hold to the end of it while Fadder wound it up slowly, telling D. L. all the time to watch out. And when the end came D. L. was grabbed, hugged and tickled. Then Fadder would take us out into the garden and let us smell the hyacinths, if that were the season, or roll us down the terraces, or if it were fall we would be given a bunch of white grapes off the vine that grew up over the barn. When we were especially good we were allowed to play on the saddle or be in the barn by ourselves. We loved our dear Fadder and Damma and they loved us.

They always had pets in their home. There were dogs and cats and birds of various kinds; canaries, a red bird and a pair of mocking birds, and later several parrots. Grip and Fritz were the most famous of the cats and dogs. Grip came to the home a poor, starved little kitten, during the year when la grippe was so bad, about 1890. My mother and Mary Lair were sick in bed with that malady, and Damma was nursing them and caring for D.

L., who was only a baby. One day she made chicken soup for the invalids and carried the bones out to scatter on the snow, thinking some dog or cat might get them. And sure enough, as she poured them out this little kitten crawled from under the woodpile, nearly starved and half frozen, a most woebegone-looking animal with sore eyes. She picked him up and carried him in to show the invalids. They cried: "Oh, take it out. It makes me sick to see it." So she took it out and gave it a bath in warm water and wrapped it up and put it under the stove. The little thing lived and grew into a beautiful cat and was called Grip because he came when they were all sick.

Of Fritz the following is taken from a letter:

"You recall my dog 'Unser Fritz.' He was the great pet of my life. I thought a lot of him and he had about as much sense as some people. Elder L. W. Teeter spent a week or two in our home, reading over his 'Commentary.' He came to know Fritz well, and before he left us he said one day, 'It's a shame to call that intelligent little fellow a dog.'"

There is another story told of Billy the balky horse by my mother:

"Once we had him at the love feast at Silver Creek. He stopped right in the road where all had to pass, only there was no passing room where Bill concluded to stop. It was night and the crowd behind kept calling to move on, but we could not move on with a balky horse. A young man came up and examined his nose by pinching it, and called to

those behind, saying that they should have patience, as there was a sick horse there. Then all at once Bill started, as he always did after a spell like that, at a breakneck speed. It was then discovered that the hitch strap was down, but we were afraid to stop to tie it up, lest Bill should decide not to go again. We called back to the people behind us for help, but they were all women. They in turn called back to the next buggy, and a young man came hurrying forward and tied up the strap, with Bill on the go. And he did go after that strap was up, for patience was worn to a frazzle. I think I am safe in saying that that horse was the only thing that caused Father's eyes to flash with anger during all the years that I lived with him. At least, the only times I saw him angry."

He always loved his home and all the things that went with it, and yet his duties called him away from it so often. In his letters and writings he frequently referred to the joy of the homecoming and compared it to the time when he should be called to his long home.

CHAPTER XV

Second Trip Abroad

AFTER his first trip abroad, D. L. said that he never expected to make another, but he could not foresee what the years would bring. His interest in foreign lands, and especially the Holy Land, never abated. His library filled up with books of travel and the best authorities on Palestine, Egypt, Greece and Italy. After hearing the Miller-Sommer debate, in which the doctrines of the church were discussed, D. L. conceived the idea that a visit to the Seven Churches of Asia and a talk with the bishops and priests of the Greek Church might help to establish more firmly the doctrines which our church held so dear. He consulted with Brother R. H. Miller, who urged him to make the trip. Other leaders in the church thought that important facts might be gained by such a journey, so gradually D. L.'s thoughts were turned to the Holy Land and he commenced to plan a second tour. He bought and studied many volumes on the subject. He was a busy man, with many duties holding him, but he began to rid himself of these. Elder J. H. Moore was secured to be office editor of the *Messenger*. Thus, gradually,

the way opened and definite plans were laid to make the trip in the latter part of the summer of 1891.

An equally important motive for the journey was the fact that the churches in Denmark and Sweden long had been asking that some one be sent to help them in their work by encouragement and instruction in the doctrines of the church. The District Meeting in Denmark and Sweden presented a special request to the Annual Meeting that D. L. and Brother Hope be sent over by the Mission Board to visit them. They had been struggling alone without help from America for some years, and felt the need of keeping in closer touch with the mother church. So it was decided that Brother Hope should accompany D. L. and his wife on the trip and spend some time with those churches. On this point, and especially the financial side of it, D. L. wrote in the *Messenger* at that time:

"We have felt that some one ought to go, and encourage the struggling churches in Denmark and Sweden, but as to our going there were hindrances in the way that were not to be easily removed. But now the way seems to be made clear, and, if the Lord will, wife and I expect to leave our home July 6 on a mission of love to the members in Denmark and Sweden. And lest there be misapprehension on the part of some, we wish to state that we do not go out at the expense of the Missionary Committee. The committee has requested us to visit the churches, and while we go under their authority, we are in no way chargeable to them."

It may be added here that in all of D. L.'s trips to visit the missions (and he continued making periodical trips until 1904), he went at his own cost. His expenses on these trips, as well as the time he gave to the visits, should be considered as an outright gift to the missions of the church. It was necessary for the growing and struggling missions to keep in touch with the home church, and D. L. made that possible with no burden to the Mission Board. He wrote of the missions for the *Messenger,* and these articles stimulated gifts and interest in missions. It is true that these articles were gathered into books and sold, but the proceeds from these books were no more than a just return for the time and money spent on the journeys.

Of the places he expected to visit he says in the article quoted above:

"After spending some time with them [members in Sweden and Denmark] we expect to go to Rome, stopping at London, Paris, and other places of interest on the way. . . . From Rome we go by way of Herculaneum, Pompeii, Brindisi, where we take ship for Smyrna, and then to Ephesus, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. . . . From Smyrna we set sail for Alexandria, Egypt, where we expect to spend some time. We will go to Cairo, visit the pyramids and the land of Goshen, where the sons of Jacob dwelt, and where they were evil treated and held in bondage by the Pharaohs. Then, after ascending the Nile to the first cataract, visiting Luxor, Thebes and other places of interest, we will follow the route

of the Exodus of the children of Israel across the desert to Mount Sinai. . . . We will spend some time in the ancient city of Jerusalem, and by travel, research and investigation become better acquainted with the lands of the Bible . . . It is by no means a pleasure trip. Traveling in the East, as we have learned by past experience, is anything but pleasant. Crossing the desert on camels, horseback riding in Asia Minor and Palestine, dwelling in tents surrounded by the half-civilized tribes of the desert, is not like taking a trip in the vestibuled train of palace coaches, with dining-car attachments, across the American continent. The idea of pleasure must be left out of the calculation, and that of sacrifice, danger and hard work taken in. Were it not for the sacred associations, connected with the lands of the Bible, and the importance of the facts to be gathered there, showing the truth of God's Book, we could not be induced to undertake the journey; and with this object in view, we go, trusting in the Lord."

I quote at length the plans for this trip, for they were fated never to materialize. It is interesting, too, to notice the difference in the plans and preparations for this trip and the first trip. Here every detail is laid out and the whole carefully studied. The first tour to Palestine was taken as an afterthought, after they had been in Germany for some time. For this second journey he knew what he had to face and prepared for it. He did not make the trip for pleasure, and yet it is true that some of the greatest joys in life come from

facing "sacrifice, danger, and hard work" cheerfully.

After much study and elaborate preparations, they started on their second trip Aug. 1, 1891, sailing for Bremen, Germany, on the steamer *Werra,* from New York. The first day or two of the voyage was very pleasant. Then they entered a storm which lasted nearly all the way across. As the letters relating this trip have never been collected in book form, and are hidden away in the current numbers of the *Gospel Messenger* of that year, I quote at greater length from them in order to preserve the most interesting parts to readers of this day:

"Monday morning the foghorn sounded, and we entered upon a period of storm, rain and fog which continues up to this writing, Saturday, Aug. 8. . . . A gentleman on board, who had crossed the ocean a number of times, said this was the roughest voyage he had ever made. Many of the passengers were very seasick, and some suffered terribly. Wife had her share of this distressing malady, but the writer escaped with but few of the incipient symptoms. It is singular that the medical fraternity have discovered no remedy for seasickness. The enterprising physician who will find a preventative or a remedy will not only prove to be a public benefactor, but will at once find himself in the possession of a large fortune. Wife's remedy is a sure one, but it doesn't meet all the emergencies. It is expressed in four words, 'Stay off the sea.'

"We read over and over again the psalmist's description of a storm at sea, and we are sure that it was written in the light of personal experience. David, doubtless, had gone down to the sea in ships and passed through an experience somewhat like we have the last six days, when he wrote: 'They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!'"

They arrived safely in their "haven" at Bremen and started at once for Copenhagen, where they were met by Brother Christian Hansen, and from there began their visit to the churches in Denmark and Sweden. Brother Hope was along as interpreter. On the first night in Copenhagen D. L. had his initial experience in preaching through an interpreter. He found it difficult, but soon became used to it. Doubtless the interested audiences helped him in that. Everywhere the members came for miles to listen and seemed never to

tire of the services. They would walk from five to ten miles to the meeting and think nothing of it. And they expected a like feat from their visitors.

The visits among the churches were pleasantly interrupted by a trip to Lapland. They made the trip in a small boat, whose captain was so accommodating that he gave a special side trip up one of the most beautiful fiords along the coast. Then back again they came and finished visiting among the churches, spending about two months in that work. At last the parting day arrived. Following is a portion of Brother Hope's account of that separation:

"When the morning of Sept. 29, 1891, dawned on Vanneberga, Sweden, the members had already arranged for a meeting in John Olsson's room, for it was not only the day for the departure of Brother and Sister Miller, but also Sister Miller's forty-third birthday. Like children for a dear mother, so the members also thought of making the day a pleasant one. The time was spent in devotion and useful work until noon, when the time for parting came. . . ."

Then D. L. and his wife made a short talk, and were followed by each member there, thanking each other for mutual benefits and wishing God's blessing on all. Brother Hope continues:

"The meeting was closed by the remarks of a brother, who called to mind the fact that God had once used Brother D. L. Miller and wife, though not then in official position, to save the mission from

threatening destruction. He thanked them for that and told them now they had come a second time as officials, had seen all the perfections and imperfections of the work, and its future wants. He made an earnest appeal to them never to forget this mission, whose life they had saved for healthy development. . . .

"Next we had a season of prayer, and on closing, Brother Miller stood up and said, 'While praying, I was strongly impressed we should go out and locate the meetinghouse, and drive the stakes for it at a suitable place. I feel confident you will get the house, and on this, our parting moment, we will dedicate the place.'

"Accordingly, all went out to Brother John Olsson's field, not far from his house in Vanneberga, close to the main road, in a little grove, on which all united that the stakes should be driven. This was done by Brother and Sister Miller, and the place was dedicated by prayer of Brother D. L. Miller and the writer."

CHAPTER XVI

The Return

UPON leaving Denmark they went south to Schwarzenau and Halle, their former home while sojourning in Germany. At Schwarzenau, in 1708, the first members of the Church of the Brethren had been baptized. By the little stream where this had taken place, D. L. sat and wrote a long letter to the *Messenger,* describing the country and reviewing the events of that early period. While no members lived there at this time, the place was sacred to him as having been the first home of the church.

After visiting various localities of interest in Germany they went to London. It was their misfortune to cross the English Channel in one of the worst storms in years. D. L.'s first account of it was very brief, but he referred to it again and again, and often in later life recalled the terrors and danger of that trip. The nervous shock to his wife was so great that it was long before she recovered. He writes in his first letter after the occurrence:

"It was our misfortune to cross the English Channel in a great gale which occurred on the

night of Oct. 13. The London papers contained lengthy accounts of the destruction wrought by the hurricane. The waves broke over the pier and the train of cars which was standing upon it, to convey the passengers by the night boat to London. Several car windows were broken in by the force of the waves. The passage was a terrible one and the landing frightful. Our boat was washed away from the pier twice before she was moored, and we were compelled to land in a blinding shower of spray and sea water. The water, driven by the force of the wind, pelted against us like hail. By the assistance of the seamen we finally landed, and, dripping wet, we went into the cold, wet cars and were whirled off toward London. Truly, we have been in perils by the sea, but the Lord hath hitherto helped us and we praise his name."

His motive in going to London was to study the records regarding the Bible in the British Museum. His interest was ever keen to prove the truth of the Bible and to confirm his faith in the principles of the church. In fact, this whole trip was planned with that end in view. To show with what thoroughness he went into this work, the letter describing his experiences in London is quoted below at length:

"Our first feeling on reaching London was one of oppressive solitude and loneliness. We were entire strangers, set down in the midst of a great, strange city at midnight—strangers in a strange land. Our exceedingly unpleasant experience in crossing the English Channel was still fresh upon us. We were wet and cold from the

drenching received at Dover. There was rain and fog everywhere. It was gloomy and dismal and dark enough to suit the purpose of those whose works are evil. . . . Wife's illness also had a tendency to deepen the feeling of loneliness, and it was hard to shake off, but when she was able to get out, we soon became accustomed to the place and enjoyed our stay as well as could be expected.

"In coming to London we had a special object in view. Simple sight-seeing would not have induced us to cross the English Channel. We came here to see and study the world-renowned collections of sculptured marble, of engraved stones, of tablets, and cylinders, inscribed with the history of Mesopotamia, as ancient as the days of Abraham, and of the colossal statuary, brought from the excavated palaces of Nineveh and Babylon. To us these great collections, brought together by the outlay of immense sums of money, have been the chief center of attraction. Here we have the privilege of examining the clay tablets and cylinders taken from the library of Sennacherib and Sargon, his father—two of the great kings of Nineveh. Here are books twenty-seven hundred years old, bearing records that show with indisputable testimony the truth of the Bible. Here we saw and examined the old Egyptian book, written on papyrus, as old as the days of Moses, containing at least a part of the history of the life of Jacob's beloved son Joseph in Egypt. Here is the Rosetta stone, which furnished the key to the hieroglyphics, and which has been of such inestimable value in the study of the ancient records of Egypt. . . .

"There, in connection with these collections, is a great library containing one and a half mil-

lions of volumes with one of the largest and best-appointed reading rooms in the world. We were admitted to the reading room where we had a desk assigned to us, and where, by the aid of a catalog in two thousand volumes, we were enabled to secure free such books as we needed to study more carefully the Assyrian, Babylonian and Egyptian antiquities. . . .

"The Christian world owes a debt of gratitude to the men, who, at the risk of life, and by the expenditure of immense sums of money, have brought these records of the truth of the Bible together, and have spent years of great labor in translating and arranging them, so that they can now be read in all the modern languages."

In a later communication he emphasizes the importance of these letters:

"Not many years ago unbelievers were asserting that the story of Joseph and the bondage of the children of Israel in Egypt was a myth, but these recent discoveries have closed the mouths of this class of critics. There is growing up now another form of unbelief, known as higher criticism, which asserts that in some essential points the history of the Bible is in error. Among this school of critics are men who profess to believe in some parts of the Book. One of these days the spade and pickax of the Egyptian and Palestine Exploration Societies will uncover some new testimony that will make these critics hide their faces in shame. It is getting to be decidedly unsafe in these days for men to risk too much against the Bible: the buried records show their errors. . . .

"May not this be God's way of refuting the tide of infidelity that has been sweeping over the land? Every honest man will carefully examine the evidences, and a careful and unprejudiced examination of them will convince the skeptical, if they are honest, that the Bible is GOD'S BOOK, and that it is THE TRUTH."

After the study of these records at the British Museum, D. L. and his wife had planned to go on to Palestine and Egypt, but cholera had broken out in the East and they were advised that it was unsafe to make the journey. Then, too, the health of his wife was so poor that it was decided best to return home. It was a keen disappointment to give up the trip, but he did not abandon hopes of making it at some future time.

CHAPTER XVII

Third Trip Abroad

WITHIN a year after the return from his second trip abroad, D. L. prepared to make a third journey to visit the lands he had failed to see on account of the outbreak of cholera and the failure of his wife's health on the former tour. The spring and summer of 1892 were mainly spent in further study and preparation for the expedition. However, he found time for preaching, for Bible Land talks and for work on the Hymn Book Committee, on which he was appointed at the Conference at Cedar Rapids. At this Conference, too, he acted on Standing Committee and was made writing clerk, the first time that he had held such an important position. On Missionary Day, in the afternoon, one of his Bible Land talks was delivered to an interested audience. He was becoming well and favorably known throughout the church, as was evidenced by these positions given him at the Conference.

For some years there had been a constantly-increasing interest among the members in proving the doctrines of the church. This was reflected in the columns of the *Messenger,* where debates and

articles of a doctrinal nature appeared weekly. As has already been stated, D. L.'s desire to establish the fundamentals of the faith of the church had grown until it became the purpose of his third trip to visit churches which retained similar practices, and to investigate the material proofs of the truth of the Bible, which had been literally dug up out of the earth in Egypt and Palestine. Beginning Nov. 8, 1892, an extended series of articles had started in the *Messenger,* entitled "Primitive Christianity, as Understood and Practiced by the Brethren." They ran continuously until July 17, 1894. These articles were intended exhaustively to cover every phase of the doctrines of the church, explaining and giving the reasons for their practice. D. L. wrote the first four articles under the title of "Our Reasons for Receiving the Bible as the Word of God, and Our Only Rule of Faith and Practice." With the Brotherhood awakened, as it was at this time, to defending its faith, D. L.'s trip came at an opportune juncture to sustain and satisfy this interest. So with the purpose of further illuminating the truth of the Bible, he, with Brother Joseph Lahman, set out Nov. 12, 1892, for a tour of Italy, Egypt and Palestine.

A great disappointment in connection with the journey was the fact that his wife could not go with him. The shock to her nerves from the previous trip had been so severe that it was felt best she should not, within so short a period, attempt

another of undoubted fatigue and danger. He wrote at that time:

"Those who have felt the bitter pang of separation will know, others can only imagine, what this journey means to both of us. With a brave heart, she said, 'Go, for it seems to be best that I remain at home.' And today, as I sail out upon the broad Atlantic, I realize that there are lonely, aching hearts at home."

He made many sea voyages and had numerous occasions for describing the ocean, and on this, his fifth trip across the Atlantic, he so well pictures that universal fascination in the mighty deep, that it is worth quoting:

"The great, restless ocean, bearing upon its bosom the navies and the commerce of the world, has always had an absorbing interest for humanity. To those who stand on the shore and listen to the dying murmurs of the waves as they lose themselves on the sands of the beach, it has a strange fascination that is always strong, and a deep interest that is ever new. To those who go down to the sea in great ships, there is an added concern. The change from sunshine to clouds, from calm to storm, is watched with wonderful interest. Then, too, there is always present with the traveler a dim, vague sense of uncertainty as to what the sea has in store for him. Many of the works of the Lord and the wonders of the deep are revealed, and yet how many mysteries are buried beneath the blue waves, and how many secrets are covered by the restless waters, never to be revealed until, at

the command of him who holds all things in his hands, the sea shall give up her dead!"

They arrived safely in Genoa, and after spending a day in sight-seeing, proceeded by way of Pisa to Rome. Here they staid slightly more than two weeks, visiting the ancient city with more than the interest of ordinary tourists. The Coliseum, the Catacombs, where the early Christians had hidden, the Arch of Titus, with relief figures showing the golden candlesticks and revealing indisputable proof of the destruction of Jerusalem by Titus and the bringing of the holy vessels and furniture of the temple to Rome, churches and cathedrals, and many other places were viewed in an effort further to increase their knowledge of the history of the early Christians. In chapter three of "Wanderings in Bible Lands" D. L. gives an account of Paul's trip to Rome, which is so real that every one desiring better to understand and really to see Paul as he made that trip would do well to read it.

Leaving Rome, they went to Naples, Pompeii and Herculaneum. Of course they visited Mt. Vesuvius, and had quite an adventure, of which D. L. wrote:

"We made two attempts at reaching the top of the mountain and succeeded in getting a good view of the top on Dec. 15. Soon after leaving the upper station we noticed light wreaths of smoke issuing from the crevices along our upward pathway. A rumbling noise, resembling distant thun-

der, was heard at regular intervals and we had an indistinct feeling that the mountain quaked. Our guide said, 'He,' meaning the volcano, 'working; but he no dangare.' As we continued our upward course the smoke increased and the strong fumes of sulphur emitted were distinctly unpleasant. At one place a hole in the rock was emitting smoke in puffs. We put our hand in, but removed it at once. It was quite hot.

"At this point the explosions which occur at regular intervals in the crater could be distinctly heard and the tremor of the mountain felt. Still higher, the smoke and sulphur and steam grew thicker, and we were compelled to cover mouth and nose with handkerchiefs. At last we reached the rim of the crater, and, looking down, we beheld a fearful sight. We thought of the bottomless pit. As we stood looking into the awful abyss there came a terrific explosion. The mountain shook. Great masses of stone and lava were thrown high into the air and fell back again into the restless crater. Great tongues of bright red flames burst through the dense volumes of smoke that rolled upward from the pit. The scene was a frightful one and our curiosity to see a volcano at work was fully gratified in a very short time. The guide assured us that there was no 'dangare,' but we went away to a point of greater security, where we watched the explosions for some time."

After spending a week in Naples and vicinity, they sailed for Cairo to make a five weeks' tour of Egypt. They visited Cairo, Memphis, Heliopolis, Thebes and the Pyramids. The Nile River, with

its strange boats and irrigating system, was examined and described. Leaving places of interest near the mouth of the Nile, they took boat and sailed to the first cataract. From there they reembarked in a small boat to make the trip to the second cataract. At Cairo they had been assured that the trip south of the first cataract was perfectly safe. But on going on board the boat they were surprised to see soldiers. At first these were thought to be going to the garrison at Wady Halfa, but later it was discovered that they were for the protection of the passengers on the boat. Then it was learned that the warlike dervishes had made raids at Wady Halfa, killing a number of people. The raiders escaped to the desert, where it was impossible to follow them. Therefore, it was deemed wise by the government to have soldiers accompany the little boat on its cruise. "Had we known of the dangers of the trip, our journey would have ended at Assuan (at the first cataract). As it was, we were steaming southward to Wady Halfa and must make the best of the situation." Thus he wrote, showing that the danger was very real.

They made the trip in safety, however, and returned to Cairo, from which place they visited the land of Goshen and the Red Sea, and followed in part, at least, the course of the Children of Israel in the wilderness. This, in brief, is an outline of the journey through Egypt. It would be impossible to go into detail telling of the many places

and things they saw. One thing was kept before his readers, and that was the fact that they were seeing on every hand wonderful evidences which proved the truth of the Bible. He constantly quoted from the Bible in describing the sights before him, as well as giving the best authority of the time in explaining the meaning of inscriptions. His letters were full of the history of the country and explanations of the customs of the times. Especially did he describe the ways of embalming and burial. This had much to do with proving many things in the Bible, for by their methods of embalming, and the custom of burying articles with the dead, have been made many discoveries of value to modern peoples.

Several events of unusual importance on the trip are well worth relating. One of these was D. L.'s visit to Ahmed Abd er-Rasul, the man who revealed the burial place of Seti I., Rameses II., and Menephthah. Many years ago the mummies had been discovered in the valley of the tombs of the kings at Thebes. But before this visit the bodies had mysteriously disappeared and everything movable had been taken with them. It was all so unusual that some even doubted that the mummies had really existed. Near Thebes lived four brothers, who acted as guides. In 1871 they discovered the resting place of the Pharaohs, but kept it a secret. Periodically they visited the tomb and brought away relics to sell to the travelers whom

they took to places of interest. When so many genuine relics began to appear in the hands of travelers at Cairo, the authorities became interested and watched the guides. They finally arrested and tortured Ahmed, one of the four brothers, but could get no information from him. When Ahmed was freed, the four brothers held a council of war over the matter. Part of them felt that they could go ahead with the sale of the relics. The others said they would be so closely watched that it would be no use. Ahmed, seeing the division among them and knowing that their traffic was at an end, quietly revealed the hiding place to the authorities. D. L. went to visit Ahmed during his stay in Thebes. His own dragomans would not take him, for Ahmed was held in suspicion and was feared by the authorities. But, undaunted, D. L. secured an intelligent young Arab to act as interpreter and set out for the home of Ahmed Abd er-Rasul. He was kindly received by the old man, given sweets and coffee and his questions were answered. After a short call, he left. But this was not the last he heard of the Arab. On his return trip down the Nile, a brother of Ahmed met him at the boat with some valuable Egyptian antiquities, which were given to D. L. as a remembrance of the visit.

That D. L. took more than a passing interest in the strange customs of the East is shown by a little incident, which happened while walking through an

Ethiopian village. He saw a woman grinding beans between two stones, then rubbing water into them to make a paste, which was later baked. He wrote thus:

"In our walk through the village we saw a woman preparing dough to be made into thin cakes and baked on flat stones which had been heated in the fire. She had in front of her a flat stone about two feet long and one foot wide, which constant use had worn quite smooth and slightly hollow in the middle. In her hand she held a flint stone, flattened on the under side, and at her side stood a small basket of beans and a jar of water. At one end of the stone lay a small piece of dirty palm matting, on which the dough fell. Near this a few live embers kept a little smoke rising over the stone. She put a handful of the small beans on the stone, then dipping her hand in the dish let the water drop on the beans. Grasping the smaller stone with both hands she rubbed the mass, adding a little water occasionally, until it was converted into a coarse paste. . . . The smoke is intended to keep away the flies and other insects but we noticed that a number of flies ventured too close, and were mercilessly crushed by the relentless stone.

"A small coin as backsheesh gave us the privilege of trying our hand at the rubbing and grinding process. We found that it required much hard work and skill to grind the beans in this way. It took but a small amount of exercise of this kind to gratify our curiosity, and we retired amidst the suppressed laughter of the men, women and children who had gathered about us and who doubtless

pitied our ignorance, since we did not know enough to crush beans as the women of Ethiopia do."

On their return to Cairo, D. L. visited the archbishop of the Coptic Church, a branch of the early Christian Church, which broke away in 451 over a contention regarding the nature of Christ. Of particular interest to D. L. was the fact that through the centuries this church has observed the practices of trine immersion, feet-washing and the kiss of peace. He had an interesting visit with the archbishop, who, according to the Eastern custom, served him with sweetmeats and coffee, and answered all of his questions regarding his church. It gave D. L. a great deal of satisfaction to have an interview of this kind, for, in spite of the fact that the Coptic Church had adopted some customs which were not biblical, they had retained intact through the ages several of the gospel doctrines, and thus provided him with further assurance and argument of their truth and importance.

He visited also the American missions in Cairo, and interviewed the heads of these institutions. All the way up the Nile, the work of the missions had been noticed, and now in Cairo he made a careful study of the results of mission work. Undoubtedly his mind was already formulating plans for the enlargement of the foreign missions of the church.

After leaving Egypt they visited Palestine and the Seven Churches of Asia. Most of the time in

Palestine was spent about Jerusalem, in which D. L. was particularly interested. He noted especially the improvements that had been made during the nine years that had elapsed between his first and third trips. A railway had been built between Joppa and Jerusalem, and a pier had been constructed at Joppa, which made the landing less dangerous. In Jerusalem many new buildings had been erected outside the city walls, which fact was thought by some to be a direct fulfillment of prophecies. (For a full discussion on this subject turn to page 566, "Wanderings in Bible Lands.") Feb. 18, 1893, they left Jerusalem for Smyrna, sailing from Joppa almost due north on the Mediterranean, and encountering on the way a storm which nearly drove them on the rocks of the coast. It was his first experience of the kind on that usually calm sea.

With Smyrna as headquarters, they journeyed to Ephesus, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, where were located the seven churches in Asia which Paul established by his missionary efforts. With the exception of Smyrna and Ephesus, these places were outside the beaten line of travel and the trip was really dangerous, for a part of it had to be made by carriage through a country infested with brigands. They were told that only two Americans had made the tour before —Dr. J. W. McGarvey, of Lexington, Kentucky, in 1879, and John Lemley of Albany, New York, in

1891. They were able to make the journey safely, however, and without unusual incident. With deep interest they inspected the really wonderful ruins of these ancient cities, and D. L.'s heart was filled with a longing to bring the primitive Christianity again to these people whom Paul had exhorted so many centuries ago.

In Jerusalem they had arranged through their dragoman, Mr. Tadros, for an interview with the patriarch of the Greek Church, known as "His Beatitude Girasimo, Patriarch of the Church of Jerusalem and Syria." They were most kindly received by him, were given the usual refreshments, and when the interview was over were invited to inspect his library, which was filled with many old manuscripts and valuable books. The Greek Church practices feet-washing, the Lord's supper, the salutation and trine immersion. It was on these points of common interest that D. L. wished to learn more of the history and evidence on which the Greek Church based its doctrines. After a satisfactory conference, in which these subjects were discussed, the patriarch gave them a letter of introduction to the archbishop at Smyrna. As this document shows the respect with which D. L. and Brother Lahman were treated by these dignitaries, and the formalities with which they addressed each other, a free translation of it is herewith given:

"Most holy Metropolitan of Smyrna, highly honored Exarch of Asia, much beloved brother in

THE NILE NEAR CAIRO

God, the Father of our Lord Jesus Christ, united together in his work in our humility to Basilius:

"We salute and embrace thee with an holy kiss, as our most learned and sacred brother. Our gracious brother, Daniel L. Miller, of the Brethren Church of America, being engaged in ecclesiastical studies, brings with him our present letter. He has made a long journey in the East, and having visited the Holy City of Jerusalem and the Land of Promise, and seen all those places worthy of study, is now coming to Asia Minor to visit and describe her seven churches mentioned in the Revelation of John. Having confidence in our brother and he having a kind, brotherly feeling toward us in visiting us, and having the love of God in his heart, asked of us a letter of introduction to your holiness, to the end that he may have your assistance in obtaining information. We most earnestly request your holiness to receive him as a brother, steadfast in the faith and a lover of the true church, and render to him all possible brotherly assistance, that his labor may be made as easy as possible.

"Sending to you in great love, most holy brother in the Lord, we again salute and embrace you with an holy kiss. We pray the blessing of God upon your holiness with good health and salvation.

"Written in the Holy City of Jerusalem, Feb. 3rd, 1893.

"Your beloved brother in Christ,

"Gerasimus."

In Smyrna, the archbishop received them kindly, and after reading the above letter, said, "My time today is yours." He answered their questions

fully and in turn asked about the practices of the Brethren Church. When the interview was over, he gave each of them a copy of a book he had written, and also a letter of introduction to the bishop of the Greek Church at Philadelphia. There they did not find the bishop at home, but talked with his minister. They found that while the Greek Church had some doctrines in common with the Brethren, there was no equality between the laity and the ministers. The bishops were highly honored and held themselves aloof from the laity. In explaining to some Greek Christians the equality and love that existed between the ministers and members in the Brethren Church, D. L. felt from the response they gave that there would be an excellent field to propagate the simple Christianity of the Brethren Church.

Leaving Smyrna, they traveled homeward by way of Athens, Rome, and Genoa, taking ship from Genoa for New York. A visit to the churches in Denmark and Sweden had been planned, but the prevalence of cholera in northern Europe made that inadvisable. Their voyage home was uneventful, except for two days' storm at sea, which became so severe that it turned into a veritable cyclone, enveloping the ship in spray and water. The wind blew at the rate of eighty miles an hour and was so violent that it pressed down the waves. But the ship weathered the storm, and finally they enter New York harbor. D. L. wrote:

"The revenue boat brings mail for the passengers, and how eager all are to receive news! Here is a letter from my dear wife, postmarked at Philadelphia, and I know without breaking the seal that in a few hours she will meet me at the wharf in New York.

"There are experiences that lie so close to our hearts that we are loath to speak or write about them. They are treasured as memories that live in our heart of hearts. Such an experience was my homecoming and the meeting with my beloved life companion, with whom I have journeyed for more than a quarter of a century. Over it all I drop the veil of silence. . . . God is good and, oh, how good he has been to us!"

CHAPTER XVIII

Three Books

LATE in 1893, "Wanderings in Bible Lands" was published. This book was the result of letters printed in the *Messenger* during D. L.'s third trip to Europe. It is a volume of six hundred pages, filled with many illustrations. In it D. L. not only tells of his travels in detail but he gives biblical references, historical outlines and quotes copiously from authorities. His one purpose is to prove the truth of the Bible, as revealed in the ruins of ancient times and in the customs that have come down to this day. This fact was constantly in his mind as he wrote, and governed his selection of material.

The book is very interesting, for he had a knack of telling simply and clearly what he saw, and seasoned it now and then with some amusing incident at his own expense. He was at no end of pains to make it truthful in every respect. He consulted and used in the preparation of the manuscript twenty-six books, making himself first an authority on the subjects about which he intended to write.

The book had a sale of twelve thousand copies

or more. He received concerning it many letters of praise, a few of which are given below:

"Office of John D. Campbell, County Judge.
"Oregon, Ill., July 28, 1894.

"To Whom It May Concern:

"I take pleasure in stating that I have read and reread with interest and ever-increasing interest the volume entitled, 'Wanderings in Bible Lands,' by D. L. Miller.

"In detail and plainness of description, I regard it as superior to any of the books I have read upon the exceedingly interesting scenes, incidents and subjects treated upon, and I unhesitatingly commend it to all as a highly-interesting and instructive book of travels.

"John D. Campbell."

"I have just finished reading 'Wanderings in Bible Lands,' by D. L. Miller, and have found it a rare treat to drink in such light from the old world so immediately in touch with the Book of books. It is all the more pleasing because written in an easy, plain, yet multum in parvo (much in little) style. It contains such a mine of reliable information, directly helpful to the proper comprehension of Bible narratives and prophecies not generally understood without such help, that the Bible student cannot well afford to do without it.

"Daniel Vaniman."

"New Paris, Ind., Dec. 26, 1893.

"My dear Brother in Christ:

"I received a few days ago the present you sent me, entitled, 'Wanderings in Bible Lands,' which we esteem as a kind of household treasure along with the Bible.

"Others will be able to say greater things for it, only because of their natural ability to say greater things; but none can feel more grateful than Brother and Sister Hillery. I regard it as important for every Bible student, a great help to both young and old ministers. With this book they get better acquainted at once with the people, the country, the cities upon which so many prophecies of the Bible fall. Howard, my only son, who is eleven years old, has read four chapters and has started to read it through, and says, 'I tell you, papa, that is a very interesting book. . . .'

"Lemuel Hillery."

The following is a part of a letter written by Dimitri Tadros, dragoman who acted as guide for D. L. and Brother Lahman in Palestine:

"... I thought of you and Mr. Lahman often on this trip, and especially since I took with me a copy of your book, 'Wanderings in Bible Lands,' for the party and myself to read. I feel it my duty to tell you, being a native of this country and acquainted with its people and manners and customs, that your book is an incomparable gem for those who are interested in the study of the Lord's Book. It makes the Bible plainer to strangers in Palestine, and then you have put it all in such plain, simple language, that it is so easy to read and understand. God enrich you with all his blessings."

In 1894 "The Seven Churches of Asia" was written and published. In the last paragraph of the preface, D. L. says:

"This book is sent out with the hope that it will add to the store of knowledge concerning the seven churches of Asia and awaken an interest in this very interesting portion of Bible Lands. The work is a labor of love and is a free-will offering. The income from the sale of the book is to be devoted to the missionary cause in foreign lands. It is the author's strong desire that the nations which today sit in darkness may see the light of the glorious Gospel of Jesus Christ, and that on the shores of the Mediterranean, where the Gospel was first preached, primitive Christianity with all its God-given power may again be restored."

That this book was a real addition to the knowledge concerning the seven churches cannot be doubted, when it is known that at the time it was written no other book had been published exclusively upon this subject. The two travelers mentioned previously had incorporated chapters in their books about the seven churches, but D. L.'s book was the first to deal only with these churches. Doubtless one of the dreams nearest his heart was the opening of a mission among these churches, thus reviving the Christianity which Paul had started. So he dedicated the proceeds to that purpose. By the first of the year six hundred dollars had accumulated from the sale of the book, and it was not long until there came an announcement in the *Messenger* that a mission would be opened in Smyrna. D. L. once said that "The Seven Churches in Asia" was one of his least popu-

lar books. However that may be, it was written in his most interesting style and contains much valuable information about a little-known route of travel.

Another book was published in 1894, not from the hand of D. L., but from that of his wife. She had been asked by Brother J. H. Moore to write for the *Young Disciple* a series of letters on her travels. At first she refused, but later consented to do as requested. Soon letters were appearing weekly telling of her journeyings. At first it was not intended to publish these in book form, but so many requests were received that this be done that it was finally decided to bring out a book of her letters. This volume was called "Letters to the Young from the Old World." They cover her trip through Europe and Palestine, and were not only read by the young but by the old. Her style in writing was most pleasant, and she had a knack of selecting those little incidents of interest that lighten every trip and are so often forgotten in the telling of more important events.

A note in the *Messenger* for Jan. 8, 1895, reads thus:

"The way Sister Miller's book is selling is a surprise to the author and to the publishers. We had no idea that there was such a demand for it. Hundreds order the book and thousands ought to have it. In fact, it should be in every family where there are children or young people. Even the old people read it with delight. They know that Sis-

ter Miller has visited the Bible lands and other countries, and are anxious to know what a woman has to say about what may be seen in these lands."

D. L. returned from his third trip in April, 1893. Two years later, in June, he started on his fourth journey, which took him around the world. In those two years he wrote two books and spent much time preaching and lecturing. An idea of the amount of work he could accomplish in one winter may be obtained from the following items which appeared from time to time in the *Messenger:*

"The Brethren in the Valley of Virginia propose to make good use of Brother D. L. Miller what time he can remain in that State. They have arranged the following program for him, and he is to visit the points named on the dates given:"

Bridgewater, Va.....Jan. 19-29
Mill Creek, Va.....Jan. 30-31
Beaver Creek, Va.....Feb. 1-3
Dayton, Va.....Feb. 4-5
Greenmount, Va.....Feb. 6-7
Linville, Va.....Feb. 8-9
Timberville, Va.....Feb. 10-13
Flat Rock, Va.....Feb. 14-15
Pleasant View, Va.....Feb. 16-17
New Market, Va.....Feb. 18-20
Valley Church, Va.....Feb. 21-22
Elk Run, Va.....Feb. 23-24
Middle River, Va.....Feb. 25-26
Barren Ridge, Va.....Feb. 27-28
Mt. Vernon, Va.....March 1-2
Roanoke, Va.....March 3-6

Bonsack's, Va.....March 7-9
Winchester, Va.....March 10-12"

From the middle of September until the first of April, he gave 220 talks, a part of the time delivering two talks a day.

"Writing from New Hope, Virginia, Brother Miller tells us that since Jan. 19 he has delivered eighty discourses, it being his lot to talk twice each day—morning and evening." (*Messenger* for March 12, 1895.) "When not before the public most of his time must be taken up with conversation and traveling from one point to another. He is growing very tired and longs for a short season of rest. His meetings are largely attended by all classes of people. Some of the papers are publishing quite extended accounts of these talks and speak very favorably of the impression made on the minds of the people, who fill the largest rooms to their utmost capacity."

CHAPTER XIX

Girdling the Globe

WHILE at Annual Conference, Meyersdale, Pennsylvania, 1884, D. L. and wife were recommended to visit the churches in Denmark and Sweden, but they did not actually start on the trip until one year later, after the Conference at Decatur, Illinois. Then, in company with Brethren T. T. Myers, H. B. Brumbaugh, W. Bingaman, Christian Hope and Brother Fercken and family they started for a trip around the world.

"And the very moment we started from home, our homeward journey began. . . . Hitherto on our travels we have had, when starting, an objective point, and when it was reached we began our return voyage. But on this journey we continue our course eastward and homeward until, the Lord willing, we land at San Francisco, and still pursuing our eastward way, finally reach our home again. We are impressed with the thought that our journey is somewhat like the great voyage of life which we are all making. There is no turning back. Onward is the word, until, if we follow the compass and chart of God, the goal is won and the haven of eternal rest is reached."

After visiting the churches in Denmark and

Sweden, Brother Hope remained there for a time to work among them. Brother G. J. Fercken and family went at once to Smyrna to open the first Brethren mission in Asia Minor. After touring Europe, Palestine and Egypt, Brethren Myers, Brumbaugh and Bingaman returned home.

D. L. and wife, with Brother Hope, went almost immediately to Denmark and Sweden to begin their labors while the other brethren stayed in England. In Sweden at this time there were nine churches, with a combined membership of over two hundred. Four things had been hindering the work. Several men had entered the ministry, and "not getting what they expected, proved unfaithful, and thus brought discouragement upon those who were faithful, and upon whom the burden of maintaining the mission fell." Every man had to serve in the army, and was put in prison if he objected. Several brethren had gone to prison for their convictions, but many others preferred to emigrate to America. This was a constant drain on the church. Likewise small farmers with little means were drawn to the United States, where opportunities for the poor were better than in their own country. And again, the use of tobacco and strong drink was so common in northern Europe that when the church took a stand against it, many, who might otherwise have joined, were kept out. So with these things to fight against the lit-

tle churches had their troubles and were very glad for the help and counsel of the American brothers.

"During our stay with the members, six love feasts, twenty-five public services and a number of private conversation meetings were held. These latter meetings were especially enjoyable. . . . By the efforts of the home ministers, six were added to the church, and others are to be baptized in the near future. Several members who had fallen into sin made application to be received into fellowship again. On the whole, we are glad that we are able to close this report of our work by saying that the outlook for the future is hopeful."

While visiting here among the homes of the people, D. L. had a personal encounter with horse meat, which is commonly eaten in that country. He with his wife was in the home of a well-to-do merchant, where the table was spread with many good things to eat, among them being dried meat resembling home-made dried beef. D. L. was blessed with a good appetite. He helped himself to the meat. It tasted fine. He says:

"I ate more, and gave it a favorable recommendation to my wife, who also ate and pronounced it good. Our Brother Olssen, who sat by our side, said: 'You seem to be very fond of horse meat.' Our readers may imagine the result: my entire internal anatomy rebelled, and it was only by the most persistent effort that I remained at the table and completed the meal with due dignity and propriety. I have no appetite for horse meat, but it did taste good."

Leaving Denmark and Sweden in the middle of August, they joined their companions from England and went slowly southward through Germany, Italy, Greece and across to Smyrna, where Brother Fercken had been some time preparing to start a mission. D. L.'s heart was in this mission. The account in "Girdling the Globe" of his visit to this place is of exceeding interest, for it reveals his desire, amounting almost to a passion, that primitive Christianity might be re-established near the place where it was founded. There the little company of seven Christians held a love feast, with a few Greeks looking on and watching their Testaments as they did so. How D. L. longed for their souls and how in his letters he pleaded with the church at home to furnish the money needed to keep the mission alive!

But the Turkish Government was very hostile to any Christian organization, and so much persecution was in store for the mission.

When they entered the port, the customs officials had taken from them all of their books and papers, and, although promising many times to return the articles, had not done so. Before leaving, they appealed to the American consul for help, and finally ran down the books piled carelessly on the floor in one of the offices of the censor, whose duty it was to read all papers and books brought into the country by Christian "infidels." Here they recovered all but one book, which had been destroyed

because it contained some "strictures on Mohammed." With this attitude on the part of the authorities, the path of the mission would be a difficult one.

Leaving Smyrna on the second of October, they sailed southward to Beyrout, where their traveling companions left them to go overland to Jerusalem, while they proceeded by boat to Joppa and the Holy City. They stayed six weeks in Jerusalem. It was not the pleasantest season of the year to visit there; however, D. L.'s interest was not in scenery, but in making a further study of the city. New discoveries and excavations had been made since he was there, and he had a strong desire to secure certain measurements himself and study the customs which revealed the truth of the Bible. Here he found the women grinding at the mill—"the one shall be taken and the other left." Here, too, was the shepherd leading his flock, which had inspired so many sayings in the Bible. Many prophecies had been fulfilled concerning the city of Jerusalem. All of these he studied and verified. Six weeks was none too long for such work as this.

Nov. 11 the whole company journeyed to Egypt for a two weeks' visit before separating for the last part of the trip. And on the 28th, D. L. and wife bade their companions good-by and sailed out of the south end of the Suez Canal on the *Caledonia,* with their faces turned toward a country which their eyes had never seen.

On board the boat were a number of missionaries going to India, among them being Booth-Tucker, a son-in-law of General Booth of the Salvation Army. With him D. L. had many pleasant conversations about the missionary work in India. With a Mr. T——, a Quaker missionary, he also had some interesting discussions. He wrote:

"As we hold alike to peace principles, plain dressing and some other points, we had some things in common to draw us together. I noticed that Mr. and Mrs. T—— did not wear the well-known Quaker form of dress, and he informed me that the English Friends had entirely given up the form, but insisted very strongly on plain dressing, plain speech and plain living as Bible principles. In answer to the question, 'Since you have given up the Quaker form of dress, how has your society succeeded in maintaining plain dressing?' he said, 'The question is somewhat difficult to answer; there are always some who go to extremes, and we can hardly restrain them.' It was apparent that in giving up the form the principle went with it."

Arriving in Bombay, they were met at the boat by Brother Stover, who had just recovered from a serious illness. They repaired to a hotel, where they staid several weeks, visiting in and about Bombay and getting acquainted with an entirely different civilization. Bombay proved to be very much more modern and Western than D. L. had anticipated. But the various strange sights on every hand that caught his eye were not the

main things of interest to him, except in the fact that they revealed the customs and especially the religions of India. Once he had traveled to see sights and to study language, but that time was past. Now he traveled to spread the Gospel and to learn of the condition of the heathen needing that Gospel. A great part of the book which was the result of this trip is filled with a discussion of the idolatry of India. With this idea constantly in mind they made their way about Bombay.

The terrible condition of the Indian population, which resulted from idolatry, made a lasting impression on D. L.'s mind and he was more and more convinced that the church would be held responsible for not using her strength in bringing the Gospel to these people. Several quotations from his letters at this time show how he felt:

"I was deeply impressed with the great importance of our mission work in India. The conviction that the church will not be held blameless, if she neglect her part in the great work of rescuing India from idolatry and winning her for Christ, has grown many times stronger since I have seen the people bow down to images made of wood, clay and stone."

"We have heard it said by those at home who are not favorable to sending the Gospel to the heathen, 'We have the heathen at home, convert them first, and then it will be time to go to foreign lands.' If the apostles had taken a course of this kind, the religion of Jesus Christ would have remained in Palestine for many centuries. It is

true, we have heathen at home, but they have access to the Bible, and we may thank God that to the enlightened conscience of our nation sin is sin, while here it is, even in its worst aspect, a form of righteousness. The people at home have the Gospel; here they sit in the deepest darkness of sin's darkest night.

"We have asked ourselves over and over again—since coming into actual contact with idolatry, and coming to know by hearing and seeing the reality as it exists—how shall we, as a church, escape if we neglect to do our part in giving the Gospel of light to these people?"

"We can never be too thankful for our pure and holy religion. We are only better than these people because we worship the true God and have his Son for our Savior. And it is only as we assimilate his holy life and pure character, and make him manifest in our daily living, that we show to the world that we are Christians in the true sense of the word. Obedience and conformity to his will and law there must be, but this is not enough. We must have the Christ-life in us."

After the stay in Bombay, D. L. and wife, with Brother Stover, went to Bulsar, a short distance north of Bombay, where our mission had been started. There they met the other missionaries and staid six weeks with them. While there, D. L. made a thorough investigation of the place where the mission was being started and of the conditions of the native population. They became acquainted with the other English-speaking people of Bulsar and made friends among them. On their departure

he wrote of his love and hopes for the future of the mission:

"From Bulsar and our mission home—henceforth to be a green spot in our memories, an oasis in the desert of travel—we journeyed northward and eastward, visiting a number of the most important cities in India. We left our India home with real and deep regret. How we missed the sweet, homelike atmosphere of Christian love that pervaded the place where we had so much enjoyed the Christian association of those we love! Then there was the social worship, the singing of Gujerati hymns, the public meetings and the quiet, peaceful, restful days—how we did enjoy them all! All too soon for us those bright days of glad sunshine passed away, and before we fully realized it the time for our departure was at hand. Those whom we had met but a short time before as strangers, we now bade farewell as warm-hearted friends, some of them even going with us to the station at two o'clock in the morning. Our missionaries, as in apostolic days, accompanied us on our journey as far as Calcutta. We said good-by to Bulsar, strong in the hope that in the years to come it will be one of the strongholds of primitive Christianity in India."

They went to Jeypoor and on to Agra, where they saw the beautiful Taj Mahal. And here they had an experience with one of the numerous jugglers of India. The jugglers had performed tricks which deceived the most watchful, and had spread the belief that they were not tricks, but were really miracles which these men performed with the help

of a supernatural power. D. L., of course, did not believe this, and with his usual thoroughness in investigation, and with the help of the rest of the party, bribed a juggler to reveal the method of performing one of his most famous tricks. Evidently an Indian will do anything for money, and thus the trick was revealed. But the Indian was so clever in performing it, that even after the little company knew how it was done, they could not detect the motions that made it possible. But, at any rate, D. L. had satisfied himself that there was no supernatural power manifested here; that the Indian jugglers were merely great artists at sleight of hand.

They continued their journey through Delhi, Lucknow, Cawnpore, Benares, where they saw thousands bathing in the sacred river Ganges, and on to Calcutta, the City of Palaces. At Benares, they called on Sri Swami Bhaskara Naud Saraswati, the famous ascetic, who is known as the "Holy Man of Benares," and is worshiped by many people in India. They were kindly received by him and presented with copies of his books, written in Sanscrit, and a pamphlet containing his photograph. When they left, he called the blessings of the Creator upon them. D. L. remarked: "I observe that it is better to have the blessing than the cursing from a man."

After making a side trip into the Himalaya Mountains, they finally bade farewell to the mis-

sionaries and sailed from Calcutta Feb. 4, 1896, for Madras, Colombo and Hongkong. The voyage was without unusual incident. At Hongkong the cholera was raging, so they remained there only long enough to get passage for Japan. They staid two months in Japan, seeing that beautiful country for the first time. The visit here was very enjoyable, even to the experience of lodging at a native hotel, where the beds were made on the floor and they had to sit on the same place to eat at tables that were little larger than a stool. During the two months in Japan, they experienced twelve earthquakes, none of them, however, very severe. D. L. said that he was anxious to feel an earthquake, but after the first one he had a wholesome dread of them.

April 26 they sailed for San Francisco by way of Honolulu. The seventeen days' voyage was peaceful but monotonous. From San Francisco they traveled at once to Ottawa, Kansas, where the Annual Conference of 1896 was held, and there greeted many friends.

D. L. returned more enthusiastic for missions than ever before, but, with his usual sanity, had no Utopian ideas that the world could be quickly Christianized, or that the work in India or Smyrna would be easy. With his great foresightedness, he recognized the slowness of the East to change, and while he urged the sending of more and more missionaries, at the same time he warned the church

not to expect to convert the East quickly. "Verily the Oriental changes not hastily."

"Girdling the Globe," the book which resulted from this trip, was published about eighteen months after his return. In many ways it was the best of the books he had thus far written. The paper, printing and illustrations were of a better quality than the preceding books. But of more importance than this were the contents. Here he showed a maturity of style and thought that placed this work on a higher standard than any of the others thus far written. This book was not so much an account of travel as it was a discussion of the religions and the needs of the foreigners. So simply and clearly was it written that a child could understand it, and yet the conclusions drawn were of fundamental importance to the growth of missions in the church.

The following is a part of an announcement in the *Messenger:*

"This will be by far the best book Brother Miller has produced, and will probably be his last. He has done a great deal of hard work on it, and has no idea of ever undertaking another."

Again, to quote from a review of the book in the *Messenger* by Brother Grant Mahan:

"The author desired to awaken an interest in the cause of missions. He was right in supposing that the best way to do this was to show just what the condition of the people is. If the heart is not touched by the sight of the degradation of the mil-

EARTH OPENED BY EARTHQUAKE

lions of India and China who are living in the darkness of idolatry, there is something wrong with the heart. We believe the book will accomplish its purpose, and that as a result there will be manifested a love for the souls of the heathen such as we have never before seen among us. God grant that it may be so, for the need is great."

This chapter should not be closed without a quotation from a private letter of D. L.'s which may give an insight into the source of his power to write a better book and to make a stronger plea for the mission cause which was so near his heart. This was written confidentially and is published now only because of the revelation it gives of the real sincerity of his character:

"I have had some peculiar experiences on this journey. Here is one of them. I left Colombo spiritually depressed, and when we were out upon the China Sea I felt that God had forsaken me. I could scarcely pray. One night I walked back and forth on the ship and prayed, and then there came to me such an overwhelming sense of trust in Christ, my Mediator, who died for me, my Savior, my Righteousness, that my heart sang for joy. I think if it were not for some seasons of this kind to mark the desert of life as with an oasis, I should long ago have fallen by the way. This is not for other eyes than yours and your good wife's. I hope to get home again, but who can tell? I have placed it all in the hands of God. If I do not get home, I want you both to know and feel that I am trusting not in anything I have done, but only in the blessed Savior who died for *me,* yes, for ME."

CHAPTER XX

Uniting the Church Interests

FROM the beginning of his connection with the Brethren's Publishing Company, D. L. believed that the church should own her publications. Both publicly and privately he advocated this, as his letters and editorials of the period show. However, it was a good many years after the beginning of the *Gospel Messenger* that there was sufficient sentiment in the church to bring this about.

The Brethren's Publishing Company prospered. New departments were added, Sunday-school quarterlies and papers started, and an ever-increasing job and book business was kept up. In 1893 it was felt that more brethren should be connected with the publishing work, and practically a new stock company was formed. The old company was turned over for $45,500 and enough cash was put in to make the capital stock $50,000. From that time and until it was taken over by the church, in 1897, the Brethren's Publishing Company paid from 10 to 12 per cent dividends on the capital stock.

The following is taken from the Annual Meet-

ing Minutes of 1897, under the head of "The Publishing Department":

"April 1, 1897, the Brethren's Publishing Company transferred to the General Missionary and Tract Committee all its right, title and interest in the publishing business of the church, and the Brethren's Publishing Company was thereupon dissolved, and ceased to have a corporate existence. An inventory was taken with the following results:

Cash on hand	$ 6,414.58
Engine, presses and machinery	4,492.04
Type, cases, electrotype, etc.	9,831.91
Stock, including paper, etc.	1,342.97
Merchandise, including Bibles	2,426.87
Office fixtures	412.50
Ledger accounts	8,836.75
Delinquent subscriptions and accounts,	16,504.16
Total	$50,261.78

When turned over to the church, the *Messenger* had a circulation of 15,600; the *Young Disciple*, 18,000; the quarterlies and *Children at Work* combined, 52,000. The company was purchased for $50,000, which was raised by donation, the Missionary Committee to pay an annuity of from 5 per cent to 6 per cent to the donors during their lifetime; at death the payments to cease. This briefly gives an idea of the value of the Brethren's Publishing Company at the time the church received it.

In "Some Facts Concerning the Publishing

Interests Turned Over to the General Missionary Committee," by Brother Galen B. Royer, we find the following account of D. L.'s connection with the transfer and his gift to the church at this time:

"Brother Miller owned 100 shares of Publishing House stock from 1884 until it was trasferred to the Missionary Committee. This transfer was made five years ago, the committee giving him a bond assuring him the right to receive the income from the stock during his lifetime. Of course, at his death, the income would revert to the committee. He now proposed to give the income from his stock to the committee and add to it $16,000 in cash with which to buy stock, provided that all the stockholders would sell at par; the committee to give him a bond bearing 5 per cent, to be paid out of the profits of the business—no profit, no pay. Some of his personal friends thought that he ought not to take less than 6 per cent, owing to the value of the donation being made. It was said that contingencies might arise so that he would need the 6 per cent, and that the money was his and that he ought to keep enough for old age and sickness if these came to him and his. He felt the force of these statements and submitted the proposition at 6 per cent, and it was accepted by the commitee.

"Brother Miller gave $26,000 in cash and property; also $3,000 in fee simple from which he receives nothing. On the $10,000 stock, his income has not been less than 10 per cent to 12 per cent. He turned 7 per cent mortgages into cash so that he could meet his part of the engagement with the committee, or the $16,000 cash mentioned above. . . . He gave up to the committee property that

was giving him an income of over $2,700, accepting instead $1,560."

The above account is presented in some detail, owing to the fact that D. L. was subjected to some criticism and trial during and after the transfer.

It is not to be assumed that the success of the Brethren's Publishing Company up to this time was entirely due to D. L. Joseph Amick, his partner and business manager, deserves a great deal of credit for his constant and efficient efforts in the business. The editors and helpers likewise deserve credit. The business could not have prospered without them. D. L. did not own a controlling interest, and so his decisions were not final. And yet his influence pervaded the whole institution. His journeys and letters increased the circulation of the publications. His influence was always used for harmoney and peace and conciliation and forbearance toward any opposing factions. He traveled a great deal among the churches and met many of the leaders, and here he did much in educating the Brotherhood toward final ownership of the publishing interests. It was through his influence that the clause, " when suitable arrangements can be made and wisdom dictates, to own and control all the publishing interests of the church," was inserted in the report of the Committee on Consolidation at the Conference in 1893.

The following notice, which he wrote for the

Messenger Oct. 10, 1896, gives briefly a summing up of the reasons for the purchase of the publishing interests by the committee, and is a true reflection of former editorials and private letters:

"For some years, as is well known to those of our readers who have attended our Annual Conferences, efforts have been made to have the church assume control of all her publishing interests. Those who were most anxiously concerned in this matter felt that the profits arising from our church publications should be used by the church in forwarding her work. It was also believed that, when it was known that the church owned, controlled, and received the profits arising from such publications, the circulation of our church and Sunday-school papers would largely increase. It was also felt that if the publishing interests belonged to the church, there would be no possibility of other papers claiming church patronage being started. These were the feelings and motives prompting those who earnestly sought to induce the church to purchase the Brethren's Publishing Company's plant and property.

"But the question of raising the money, the financial management, the fear that if the concern were purchased and placed under the immediate control of the Annual Meeting, it would not be well managed, and other considerations, kept the brethren from agreeing to accept the offers that were made from time to time for the last twelve years. But the sentiment kept growing stronger in favor of the church owning the publishing interests. Many brethren, who, at one time, could not see their way clear to favor the move, now are

of the opinion that it is the right thing to do. But the important question, as to where the money was to be had, was the great hindrance to the project. In these hard times it was felt that it would be a difficult matter to raise $50,000, the amount necessary to secure the business.

"'Man proposes but God disposes,' is a maxim that is as true today as when it was first uttered. While the question of raising the money to buy the publishing business exercised the minds of those who were favorable to the project, God put it into the hearts of the owners, and others who were similarly disposed, to make liberal donations of money and stock, so that the entire business of the Brethren's Publishing Company could be turned over to the General Missionary and Tract Committee. At the last meeting of the committee, held at Elizabethtown, Pennsylvania, on Sept. 28 and 29, the donation was made and duly accepted, with many thanks to the liberal donors."

In the meantime, the General Missionary and Tract Committee, of which D. L. had always been a member, had been increasing its activities greatly during the years. Tracts and books were distributed through this committee, and missionaries and preachers sent to various places. Although, by the necessity of his travels, D. L. was often away during long periods of time and unable to attend all of the meetings, he constantly kept in touch with the work by letters and largely guided the policy of the committee in the mission work. Since the Brethren's Publishing Company had been approved by the Conference, it was felt by its man-

BRETHREN PUBLISHING HOUSE IN 1900

agers that the publication of tracts and books distributed by the committee should be given to them. On the other hand, there were factions in the church who believed that it was not right for the profits of these tracts and books to go into a private concern. There were some who even advocated starting a rival publishing company, directly under the control of the church. Naturally criticism of the Brethren's Publishing Company arose out of this condition, and many annoying incidents gradually caused a certain amount of antagonism between the committee and the company. D. L. believed through the entire trouble that the only fair thing was for the church to buy the company at a fair price. A rival company which, if backed by the church sufficiently, could ruin the Brethren's Publishing Company, would cause factions and dissension and, as he wrote at that time in a private letter:

"There will be a strong fight, there will be bitterness, compared with which, what we have endured will be as nothing and in the end disruption, because I do not believe the blessing of God will follow such a course. I believe, however, that by patience and forbearance we can pull together until the church takes the paper."

In 1893, when the General Missionary and Church Erection Committee and the Book and Tract Committee were united, D. L. succeeded in having a clause put into the minutes that when it seemed advisable the resulting committee from

this union should buy the Brethren's Publishing Company. Brother Daniel Vaniman, who traveled for the Missionary Committee, finally reported in 1896 that enough funds had been secured for this purpose, so preparations were made to turn the Publishing Company over to the committee. D. L. thought that when this occurred existing troubles would be united under one committee and there would be at an end, for all of the church interests would be no friction between committees. But he had not reckoned with the opposing factions in the church, who had always objected to this course.

Some said that there was a "Mount Morris ring" and that Northern Illinois ran the Publishing House. To stop this criticism, it was decided to move the Publishing House from Mount Morris. Various places near Chicago were considered by the locating committee. D. L. and his wife were in Europe at the time, and so were not in close touch with the matter. D. L.'s judgment was that it should be taken to Northern Indiana. Plymouth and Goshen were seriously considered, but certain objections arose which made it seem advisable to return to Northern Illinois, and Elgin was finally decided upon.

Here, in 1899, the office of the General Missionary and Tract Committee was opened in April and a large building was erected that summer for the printing plant. This was moved over in the

fall of that same year. Naturally this sudden expansion caused further criticism.

Aside from this there existed in the church a faction that did not believe in an endowment at all, even going so far as to say that the taking of interest was the same as usury, and therefore was forbidden by the Bible. As D. L. had inaugurated the endowment movement many years before, and had always worked for it, this was almost a personal stab at him. Others believed that the endowment should be invested, not in farm mortgages, as had always been the rule of the committee, but in other investments. Another group did not believe in foreign missions, and therefore saw no need for collecting money for that purpose. Still others continued to believe that the Missionary Committee should not own the Publishing House. Then some criticised the way the *Messenger* was arranged; the articles that were omitted and the articles that were printed. In fact, those who opposed the policy of the Missionary Committee found many ways of criticising. As D. L. had always been a member of the Missionary Committee since its beginning, and it was largely through him that the missions in Smyrna and India were started, and as his influence had ever been very strong with the committee, he came in for a very great deal of personal criticism. Some said that his gift to the committee, which made it possible for the committee to buy the Publishing House, was too

large, and that he was using that gift and his work for the church to further his own ends. One church leader wrote him, saying he should resign from the committee, for his influence was at an end. D. L. was hurt exceedingly by all of these things, especially when his motives were impugned, for he was very sensitive. This opposing sentiment came to a head in the publication of the *Landmark,* a weekly, printed at Warrensburg, Misouri, for the purpose of reforming the church. It was edited by Brother Howard Miller.

Howard and D. L. had long been friends, for Howard himself had no personal criticism of D. L. That came from other sources. Howard constantly wrote D. L. of his plans for the *Landmark,* and what reforms in the church he would accomplish with it. D. L. did not resent this, but it hurt him, after all his effort toward unity in the church, to know that another church paper was being started and might become a success. As one said of him, "D. L. never went back on a friend." Here he must have had a severe temptation, for, as he wrote in a personal letter, "out of Howard's letters, I could compile a sketch that would put him and his *Landmark* in a light not of the best. But I won't do it. Time will bring the thing out."

And again, "I am sure right will triumph in the end. We needed a shaking up. It will do us all good."

"Personally, I am more concerned these days

about being right in the sight of God than in the sight of men. I know I have made many mistakes, but the consciousness remains that I tried to do the right. If those I have helped turn now and rend me, I must bear it with what Christian fortitude I can. God has sent into my life much good. Shall I not bear evil if it come? It may all be for the best. . . ."

The above referred to the personal criticism of himself; the following to a method of meeting the criticism against the committee:

"But we have a condition to meet. It has passed the stage of a theory. And what is to be done?

"1. We must meet the situation with Christian firmness and with charity for those who differ from us.

"2. We must stand together for the right, correct our mistakes and improve on the past.

"3. We must have no fight with the *Landmark*. Let the *Messenger* give no unkind word or insinuation. If a quarrel is forced, let us keep out of it.

"4. Our plea should be, let the church control the paper. If we have not done right, put us out and others in, only don't let us have another paper, which means another schism in the church."

The following refers to the suggestion that he resign from the committee:

"There is no position in the church which I hold, or that may come to me, except my membership in the church, that I would not willingly, yea gladly, give up for the peace and harmony and uni-

ty of the Brotherhood." (Jerusalem, April 1, 1899.)

In that spring, of 1899, he missed his first Conference since 1880. Hard as it was for him not to be in the midst of the fight, he yet wrote that he felt sure everything would go for the best at the meeting.

The question of the *Landmark* was to come up at this Conference, and that was of vital interest to him. Likewise, his time as a member of the Missionary Committee had expired with this year. As had been suggested, he resigned, asking that he be not reappointed. But to have these things considered in his absence was hard for him. However, the mission in Smyrna was having great trouble at this time, and he felt it his duty to remain in Europe until that was settled. When the question of the *Landmark* came up, the Conference decided very strongly

"that we consider the publication of the *Landmark* a violation of the decisions of the Annual Meeting, and hereby disapprove of its continuance, and warmly urge the patronage of the literature authorized by the Annual Meeting."

On Oct. 21, 1899, the *Landmark* was discontinued and the *Gospel Messenger* was sent in place of all unexpired subscriptions.

"'We have given it prayful attention, and the result has been that we have all agreed to co-operate together for the good of the church. All re-

ports of derogatory character should be disbelieved. The motives of all parties are the better cementing of the church and the restoration of the primitive faith and practice of the Fraternity.'—*Landmark.*

"The extract tells its own story. Out of love and good will, without malice or rancor, with self left out and only the good of the church, which we all love, kept in sight, an interview was held which resulted as here indicated.

"It has been our constant prayer that no root of bitterness should spring up amongst us and that the church might never again have the curse of division fall upon her. We have had the loss of brotherly love, the estrangement, the bitterness and the breaking of ties anchored in the heart occasioned by our double division, and God forbid that another should come to the church. And it will not come if we all labor for an increase of love and peace and joy in the Holy Ghost.

"Mistakes have been made. It is human to err, and there will never come a time when human activities, be they ever so impersonal, or ever so consecrated, will be without mistakes. It is only when activity ceases that mistakes do not occur. To correct errors and to improve on the past is only common sense."—*Gospel Messenger.*

And, although D. L. had sent in a request not to be re-elected as a member of the Missionary Committee, he was elected for another term and made chairman, which position he held as long as he continued in active service. Out of all the trouble which hurt him deeply, he came with this bit of philosophy:

"The human heart is a curious compound made up of good and evil. No man is wholly good and no one wholly bad. In some of the most degraded lives you will find some good, if you get down to it, and in the best of men you will find weaknesses if you come to know them. *I have them.* While I expect them in others I am not looking for them. For years I have been schooling myself to look for good in humanity, and I find it wherever I go, and often when I least expect it."

With this Annual Conference a crisis was passed in the affairs of the church. The church definitely backed the ownership of the Publishing House, and that issue did not come up again, and naturally this reacted in D. L.'s favor, for it was setting approval on the work of many years of his life. In 1900, and again in 1902, he was made moderator at the Conference, the highest office to be given by the Standing Committee. The confidence of the whole church in him was greatly increased, and thus out of his troubles D. L. Miller, one of the church leaders, emerged our adviser, guide and dearly beloved Father Miller.

CHAPTER XXI

Fifth Trip Abroad

I CONSENTED to cross the Atlantic for the eighth time without the least desire to make another ocean voyage. Instead of desire, there was hesitancy, reluctance, and a strong inclination to remain at home. Wife said, 'We have had quite enough of ocean voyages, enough of travel in strange lands; let us abide at home.' And it was several months before she gained the consent of her mind to accompany me on this journey. The compensation came when we reached the Broderehjemmet—Brethren's Home—at Sindal, Denmark, on last Lord's Day, Sept. 4, 1898, where the members had assembled to hold a feast of love. The warm, heartfelt, joyous greeting and welcome accorded us, the good feast and the meeting blessed of God, which was continued far into the night, the baptism in the clear stream that flows close by the side of the Home, the presence of the Lord with his people, and the satisfaction of duty performed in the absence of desire, brought more than a full measure of reward for the very little we had done."

At Conference it had been decided some years before that the foreign missions should be visited every three years, and as Father Miller and his wife had always made the trip, it seemed fitting to the Conference that they should make it again.

Travel had become an old story, and they undertook the journey only from a sense of duty, but as he wrote above, there were compensations.

Brother Christian Hope accompanied them, with the intention of staying in Denmark and Sweden for a time, to work with the churches. Brethren J. H. Moore, W. E. Roop and G. B. Metsker, and Sister May Oller also went along to make the tour through Europe, Palestine and Egypt. Father Miller's own interests lay principally in the mission points he was sent to inspect. He took no notes on this trip, and did not even keep a diary, for, as he wrote, "Girdling the Globe" was his last book.

After visiting the various churches in Denmark and Sweden, an important council was held at Malmo. Brother Moore gave a brief report of this in the *Messenger,* Oct. 29, 1898:

"The attendance was large and all the elders and ministers in Sweden were present. . . . There were important matters to be adjusted, and the council deemed it proper to select your American brethren as a committee, with Brother Hope as interpreter. . . . We never before attended a council, called to consider matters so perplexing, where it ended with such a good feeling and happy results. Brother Miller was especially rejoiced over the outcome of the meeting, for he was sent here to set in order the things needed, and can now make a most encouraging report to the next Conference. With judicious management the outlook for the churches in Sweden is very encouraging indeed."

Father Miller gives his own account of this council in a private letter, dated Sept. 25, 1898:

"The council in Malmo was a new revelation to me in Swedish character. Speaking through an interpreter is a great regulator of the feelings. The members stated their grievance and gave in their testimony before the committee, through Brother Hope, and by the time they began to get hot in speech they had to stop and wait until what they said was turned into English. By the time this was done, the mercury always fell several degrees, and the result was most satisfactory to all.

"I believe it would be a great thing to introduce the interpreter system into our councils at home. It would tend to cool off some hot-headed men and women and there would be fewer unkind speeches. Then I noticed that the members quietly waited their time to speak. They very modestly said, 'Bror Mehler,' indicating that they had something to say, and then sat down and abided their time until called upon. I have actually noted as many as three speaking at one time in our council meetings. I think we might with great advantage introduce the Scandinavian custom.

"One of these times we shall reach a plane in our religious experience when we shall have no need for council meetings. May God hasten the time."

They traveled from Sweden through Germany, Italy and Greece, to Smyrna. Going through Germany, the entire party caught heavy colds, and Mother Miller was afflicted with boils, having eleven between her knee and ankle at one time,

naturally making traveling unpleasant for her and for Father Miller, whose sympathy was ever keen. But he still had his humorous moments, for in Berlin he wrote:

"The young German Kaiser has not called on us as yet, but we excuse the seeming neglect. He is very busy just now getting ready to make his first trip to Palestine and, of course, it is a big thing for him. When he has been there as often as we have he will not take it so hard. But he is actually going to take ninety people with him, and his going is likely to interfere with our comfort. He has extended an invitation to all orthodox bishops and elders to meet at the dedication of the new church at Jerusalem the 26th of next month. As we have no desire to submit our capacious and somewhat aldermanic proportions to the process of being flattened out, we think of stopping at Damascus until the crowd is all over. I never did hanker after emperors and I am not going to begin in my old days."

October 12, 1898, private letter:

"Smyrna next, and all the care and anxiety about the situation there gone, absolutely gone. I go there feeling that God will take care of the whole business. As he helps me, I'll do what I can. He knows. I am wondering if I shall continue to be in this frame of mind. I wish it would abide with me until I go hence. It's a kind of spiritual land of corn and wine. Perhaps the peaceful quiet of the Bay of Naples is to be an emblem of the future peace and quiet of my life."

But the trip to Smyrna was not as peaceful

as he had hoped, and there were many heartaches in it for him. He was met with the warning by an outsider, "About your work in Smyrna, you must have great precaution. Not only must you watch those who have shown themselves unchristian to this day, but much more care is necessary as to the persons that surround you."

The mission in Smyrna had gotten into serious trouble. An orphanage had been started and four of the orphans had been baptized by Brother Fercken. These Armenian orphans had been baptized in infancy, according to the custom of their church, and when it became known among the Armenians that four orphans had repudiated their baptism they became very angry. Some of the orphans were taken from the mission and forcibly held in Armenian homes, until finally complaint was brought against the orphanage and Brother Fercken, saying that immoral practices had been going on there. The committee of brethren, with Father Miller, investigated the charges and exonerated Brother Fercken of any blame in the matter. However, through the danger to his life, Brother Fercken was compelled to leave the country and the mission was without a head. Father Miller was greatly concerned about the trouble. It is to be remembered that this mission was especially close to his heart, for he had supported it entirely during the first year after its establishment. There was no one available to take the place. He

seriously considered remaining there, but at his age it would have been very hard for him to learn a language, and the climate did not agree with Mother Miller's health; so after staying as long as possible to help with the work, he finally left, to continue the journey to Palestine, where their traveling companions had already gone.

On his return trip, the following spring, Father Miller again spent some time in Smyrna, trusting that conditions had improved. He held a love feast with the few members who remained, but it was hopeless to start the orphanage again, for the sultan had issued an order that all successful orphanages should be closed. No one who was able to take charge of the mission having appeared, support was withdrawn in 1900. (For a more complete account of this affair see the *Gospel Messenger* for Dec. 3, 1898, July 1, 1899, "Thirty-three Years of Missions," and Annual Meeting Minutes for 1898-99-1900.)

Jerusalem was one of the places Father Miller loved most to visit and he never tired of studying the city. Thanksgiving was spent there this year of 1898. He wrote:

"We are all quite well and happy. Mother is a little stiff from donkey riding, but that will soon be over with. By the way, the other day she was riding a donkey named McKinley, and he stumbled and fell and let her down gracefully on the street. The donkey boy said, 'I am too much sorry.

Your lady, he fell down.' We had a special Thanksgiving service in our hotel. The reception room was decorated with American flags from the American consulate. Dr. Merrill, the American consul, read the President's Proclamation and I announced the opening hymn, 'My Country, 'Tis of Thee.' I then read the first part of the ninety-fifth Psalm and opened the meeting with prayer. Then, after singing, 'All Hail the Power of Jesus' Name,' Dr. Beiler, chancellor of the Washington (D. C.) University, spoke about twenty minutes, followed by Dr. Merrill and myself. Brother Moore was not feeling well and he declined to take part in the service. Twenty Americans were present and all enjoyed the first American Thanksgiving in Jerusalem. At dinner we had, among other things, turkey with mince pie and pumpkin pie, after the American fashion."

Father and Mother Miller continued their journey toward India with May Oller, while the rest of the party returned to America. After the troublous time at Smyrna, Bulsar was like home. At the station, to meet them, were all the missionaries, with numerous natives, "whose greeting was as cordial and hearty as that of loving children for parents. It was a glad and joyous time, an experience on the pathway of life not soon to be forgotten."

They spent the winter in Bulsar, enjoying the pleasant climate during that season. Here the mission was rapidly progressing toward success. The first missionaries had mastered the language and

were starting the real work. Others had come to swell the number, until there was quite a little party of them. Father Miller and "Maijee," the Indian name for mother, became as one of them. He took an active interest in the work of the mission, visiting in the native homes, attending the services with the natives, studying missionary methods and helping to plan the work of the mission. A famine had been over the land of India and many orphans were to be cared for. His reports were depended on by the Missionary Committee to guide them in their actions, and it was finally decided to build an orphanage. So well did they enjoy Indian life that they desired to remain there a year to help with the construction of the orphanage, but on investigation it was found that it would cost $400 to have their tickets extended, so they concluded to return home at the time previously set.

The following letter tells something of the problems, both physical and spiritual, that the missionaries had to meet, and still have, for that matter:

"This morning Wilbur and I went to the home of one of our native teachers. They have a new baby, a boy three days old. I had the honor of naming the tiny bit of humanity 'Samuel,' a good old Bible name and the one borne by Brother McCann. The house has two rooms; the floors, the ususal cow-dung mixture so common in this country. The teacher insisted on giving us tea. Teacups were set on the floor and the spoons were also

"MAIJEE" AND HER FRIENDS

laid by the side of the saucers. The tea was poured, the spoons taken from the floor and used for stirring the tea, and I drank mine without even closing my eyes. You can easily get used to things if you have to.

"For two evenings I have had a lot of Hindus to consult me as to religion. They all talk good English. I rather upset their faith when I told them I had traveled around the world and found nothing but salt-water oceans. Their books teach that there are seven seas, or oceans, one of salt water, one of sweet water, one of clarified butter, one of milk, one of honey, etc., etc. When I asked them if they believed me, they said, 'Yes, we saw you three years ago and you have been all over the world.'

"'Well,' I said, 'if you believe me, then you cannot believe your sacred books, for they tell you there are seas of butter, milk, honey, etc., and I say there are none.' They had to believe this. These Hindu youths from eighteen to twenty are of the upper caste, one of them a Brahmin. I found they actually worship the idol and not the god through the idol.

"We also had a call from two Hindus of the Baunia caste—merchants—one a money lender and the other a maker of fireworks. They wanted to see the 'Padre Sahib' (that's me). Wilbur is 'Stover Sahib' to them, but I am Padre, father of the whole business. They want to be baptized, and say that they are ready to do all that is required of them. But if they become Christians, they lose caste, and none of their people will have anything to do with them. Nobody will borrow the money

lenders' few rupees, and no one will buy fireworks from the other. Now they say, 'What shall we do?' And this is the greatest problem we have to solve in India."

The time came for them to say good-by to their Indian home, for they loved it as if it were their real home. In many ways this had been a sad and troublous trip for Father Miller and Maijee. The failure of the mission at Smyrna was a great trial, and the constant worry over the troubles at home had weighed heavily upon them. India had been a respite from these things. So it was with sorrowful hearts that they said farewell and started on the return voyage.

Cholera was discovered on the ship on their voyage through the Indian Ocean. They were landed near the Wells of Moses by the Red Sea and staid a week before sailing again. None of the party had taken the dread disease, so they started on in safety.

In Rome, Father Miller was taken very suddenly and dangerously ill with bowel trouble. His life was saved and he recovered, but never regained his old vigor, for this was the beginning of the many illnesses he had during his declining years.

Finally they arrived home safely in August, 1899, after a thirteen months' voyage—reached the home to which they always loved to return.

CHAPTER XXII

Bible Land Talks

APRIL 8, 1888, Father Miller gave his first Bible Land Talk. That was about a year after he had entered the ministry, and he found that the experience during his first trip abroad gave him valuable material for public speeches. During the first part of July, 1890, he gave a series of nine Bible Land Talks in the chapel at Mount Morris. He likewise had the opportunity to deliver them at other places, but it was not until the spring of 1891 that he bought a lantern, to use in illusrating these talks. He had some seventy views, or more, for his first series of lectures. In the *Gospel Messenger* for May 26, 1891, Brother Moore presents a brief account of his success in speaking, and tells of being invited to Father Miller's home to see the first lantern slides exhibited.

At this time a special Bible term was in session at the college, and many prominent elders from all over the church were in attendance. These men were invited to see the slides, and their advice was sought on the propriety of using the pictures in the various churches. With their influence back of him, and by giving the churches where he talked

the option of having the pictures or not, D. L. was able to introduce the lantern and slides in many places where he otherwise could not have done so. Here, again, he shows his tact in dealing with a delicate situation.

With this beginning, the Bible Land Talks increased in number and popularity. From each trip abroad Father Miller brought back more photographs, to be made into slides, until he had a great number, fully illustrating all of his travels. He did not select his pictures solely for interest, but rather to illustrate the central theme of his public utterances—the truth of the Bible, as revealed by actual customs in the Holy Land. Later on, pictures depicting the need of missions were selected and added to the list, and finally some beautiful illustrations of China and Japan.

His manner as a speaker was dignified. He had a voice well modulated, that would carry over a large audience. Rarely did he use gestures in speaking, and never did he become heated in argument. Probably it was because he could not be seen during his talks, that the qualities of his voice made a very deep impression on his audience. There was a certain enthusiasm, a conviction of truth, a confidence in the conclusions drawn, as revealed in the tone of his voice, that carried the same conviction and confidence to his hearers.

The Bible Land Talks became exceedingly popular. It was the custom to have one at most of the

Conferences during the nineties. Between trips abroad nearly all his time was taken up with them, and would have been entirely so, if he had possessed the strength to answer all the calls made upon him. In most places where he lectured the churches were packed until there was not even standing room left. In 1900, at North Manchester, Indiana, he gave three lectures a day, in order to accommodate the crowds. To afford some idea of the attendance the following private letter is quoted:

"For crowds commend me to North Manchester. I closed on Monday night. At six o'clock they sent for me, saying that the house was 'jam-full.' Brethren Trout and Zollers were with me, and when we got to the chapel we found it packed inside and out. I tried to get in, but it was hard work. Zollers and Trout pushed after me. Inch by inch we made our way. Brother George stuck by me, but Trout got cut off. Finally we came to a solid barrier of women. I had either to go through or climb over them. I crowded in. It was hard work, but success attended the effort and we got through.

"This is the last meeting of this kind I will hold. One night, in the jam, a sister was badly injured. I don't intend to be the cause of getting such a crowd together again. The floor of the chapel settled down, and there was some fear it would go down. I didn't know this until the meetings were over. If anything had happened and a panic had resulted, the results would have been

frightful. Every aisle and every inch of standing room was crowded."

At another place a large tent was secured for the ever-increasing crowds, which numbered from twelve hundred to two thousand. At his home town, Mount Morris, where he gave over ninety of these lectures in the chapel, the attendance was always large. The doors would be closed until a certain time. When they were opened, almost immediately the chapel would be filled, with many standing along the sides. Now and then D. L. wrote of a place where few were present, usually owing to a storm. But the size of the crowd made no difference in the enthusiasm with which he gave his lecture. He always wrote of having the same inspiration before a small house as he had with a large one. The following incident was related of the impression he made on one church, where he spoke in 1901:

"When we heard that D. L. Miller was coming to give his talks, the whole countryside was electrified. Every one was talking about it. We lived eight miles away and drove with a horse and buggy to and from the church every night he was there. He always preached in the morning and gave his lecture at night. One Saturday morning my father and I went out to the field to work. I wanted to go to the church to hear D. L. Miller preach, but I did not dream of asking to get off from the work that I knew was to be done. Finally my father said:

"'It's a shame to work when a man like D. L. Miller is preaching this morning.'

"I heartily agreed.

"'Let's let the work go,' he continued, 'and go to hear him.'

"We dropped our work and hurried to the house.

"'Come on, mother,' he called, 'get ready. We are going to church this morning.'

"And so we went to hear him preach."

His Bible Land Talks did more than entertain. They informed, inspired and brought converts to the church. The following letter is only one example of many:

"Dear Friend and Brother:

"I take this opportunity of writing you, to let you know of some of the good results of your lectures on your travels through the Bible Lands. I heard you several years ago, at the church north of Milford, Indiana, and at the Berkey church, southeast of Goshen. I always doubted some passages of Scripture, until the first time I heard you talk on your travels. Right here I want to say that you have done more than any other preacher toward turning me from sin and setting my face Zionward. I shall always remember you as one who has done my soul good. . . . I believe your lectures on your travels in the Holy Lands have been the means of bringing many souls to Christ."

All of the proceeds from these talks, after the immediate expenses were taken out, were turned over to the Mission Board, to further the cause of missions in the church. Probably few realize the

amount of money thus given, or the real value of the talks. One woman—a school-teacher in a neighboring town—said they were better than similar lectures she had heard by Burton Holmes. But Father Miller never gave much consideration to such remarks, and was always very sensitive about speaking of his success in this work, for fear it would be taken as boasting. He put his heart and soul into the talks and left the results with the Lord.

A few times he gave his talks for other purposes than missions. He wrote of one such experience thus:

"We closed up at O——— last night with a crowded house. I gave the talks for the benefit of the public school library and they are to the fore some sixty dollars. It made me a little warm, yesterday evening, at the close, to find that, after I gave my services nominally free, the —— should charge twenty dollars for the use of their church for four evenings. I went to the town to help the public school, and every mother's son of a ——, having children of a school age, ought to be more interested in supplying his children with good books than I. And yet they put their hands in and took out twenty dollars after having the lectures at a nominal sum. They talk of the narrow Dunkers, but for the real, genuine, infinitesimal narrowness, commend me to the average ———. They remind me of Beecher's experience with a minister who had severely criticised him. Some of the members of his church insisted that the great preacher should

THIS EVENING

—TUESDAY, JAN., 17,—

AT 6 O'CLOCK

BISHOP D. L. MILLER

LATELY FROM AMERICA

WILL LECTURE ON

OBSERVATIONS IN PALESTINE,

IN THE TABERNACLE BETWEEN THE MUNICIPAL BUILDING AND TRIVOLI THEATER, AND OPPOSITE VICTORIA TERMINUS.

ALL ARE CORDIALLY INVITED TO ATTEND THIS SERVICE, AND ALSO THE SERVICES TO BE HELD IN THIS TABERNACLE AT 6 P. M., EVERY DAY TILL JAN., 23rd, BY THE "INDIA WATCHMAN" MISSION, DADAR.

—Mr. Miller, who speaks to us this evening, is editor of the "Gospel Messenger," a Christian weekly news-paper with a circulation of 20,000, and is author of those good books entitled "Europe and Bible Land," "Wanderings in Bible Lands," "Seven Churches in Asia" and "Girdling the Globe."—

W. B. Stevens Producer

reply to him. Beecher said, 'No,' and continued: 'Once upon a time this man said a very unkind thing to me and I just turned him over my knee and was about to administer discipline after the manner of our fathers, and—don't you know—God had not made a place on that man broad enough on which to lay my hand.' You can't broaden some men."

In 1911 he stopped lecturing regularly and spent the rest of his life in preaching. Feb. 11, 1911, he wrote from Mount Morris:

"I finished my lectures last night, begun when you were here. . . . In closing I said that this, in all probability, would be my last lecture and—do you know—I came home feeling sad over it. I found myself wishing that I were young again, so that I could do more work for the church."

During the last nine years of his life he spent in preaching all of the time that his health permitted. His time was constantly taken up for a year or more in advance. Sometimes he was so weak from the severe heart attacks which he so often had in his last days that he would have to be helped to the church, but he never disappointed an audience, unless it was absolutely impossible to get there. Once he was asked why he insisted on keeping up his preaching, since his health was so poor, and since he had a comfortable home. It was intimated that, after having spent such an active life of work for the church, he surely deserved a rest. He replied that God, in a modest way, had set approval

on his work in the saving of souls, and when he had so many urgent calls he felt that he could not refuse to go as long as he had the strength to do so.

"On hearing the sermon, "The Sunny Side of Life," an elderly man in his audience once said: "Brother Miller, eighteen months ago my wife worried herself into a sanitarium and died. You ought to have this sermon printed and circulated as a tract for the good it will do." And again, Father Miller was told after delivering the sermon, "God's Best," that the listener had heard Beecher, Talmage and other great preachers, but never had his heart been so moved as by the sermon just mentioned.

There is no way of estimating the large number of sermons he delivered during his lifetime. In the chapel at Mount Morris alone, he had preached three hundred and five times before the summer of 1917. As Brother H. C. Early so aptly says in his brief biography, his sermons are "towers of beauty and strength. And while he entered the ministry reluctantly and at middle life, he ranked among the ablest preachers of the church, and did more preaching and lecturing, especially in the latter part of his life, than any other man of the Church of the Brethren ministry. His example ought to make a tremendous appeal to the younger ministers of the church."

But the church was his life. To her he gave his money, his time and his life.

CHAPTER XXIII

Another New Home

IN January, 1900, Father Miller sold the home they had lived in for so many years in the southern part of Mount Morris, and bought a lot in the western part on which to build another home. At that time they had some thought of moving to Elgin, but it was rather hard to break away from their friends, and Father Miller had arrived at an age when he did not care to be so closely connected with the immediate church interests as he had been. It was hard to give up their old home, as he wrote at the time:

"The other day, when I fully realized that I had sold the home, and we all began to talk it over and think it over, there was a kind of funeral air about the premises. But that has all passed away and I am feeling better about it. But there are some very pleasant memories connected with the Saints' Rest. I am not going to tell about them. I am not quite up to it yet. But I have bought a place to build, and, the Lord willing, you will find me by the end of the summer located in a pleasant cottage built around a library where Sister Heminger once lived. I haven't any plans made out yet, but the house will be built this summer.

Then you can come home. It is going to be a new Saints' Rest."

The house he built was something more than a cottage, being full two stories and having eight large rooms—and it was built around a library. In the fall when it had been finished he again wrote:

"I am happy to be at home again. I just walked into our new home and found it ready for me. It pays for all the privations endured in Missouri. After all, the most blessed thing in all the world is the homecoming after you have been away for a time. So, after life's fitful fever is over, will be the blessed homegoing."

True enough, the home was built around the library. Here, in the early morning, Father Miller often wrote letters before breakfast while he was waiting for the family to gather for worship. Lillie Weller and Minnie Replogle were the two girls who lived the longest with them during these years. They were a part of the family. After breakfast was prepared all would gather in the library, with whatever guests might be present, to start the day with real worship. There was no hypocrisy, no insincerity in Father Miller's prayers and reading of the Bible. No one could go out from those simple services without being better for them.

Breakfast eaten, the women went about the duties of the house, Mother Miller to her room upstairs, which she always cared for herself, and Father to the garden, or uptown for the mail, or

perhaps to finish writing his letters or to read some book. Then the day would be spent in writing or study, as the case might be, and as he grew older, more and more in reading. He sat many hours in his leather chair by the north window with his books. His reading covered a wide range of subjects. He had made himself an authority on Bible questions and constantly read on this subject. The Bible he read over many, many times, and he often spoke of the good he received from each perusal. In his library, besides these books of a religious nature, were many of history and nearly all of the best English classics. These he very much enjoyed reading. He read the newspapers and many of the best magazines published. All received his intelligent consideration.

Into his library during the day came many friends and persons to consult him. While Brother J. E. Miller was president of the college, he and his wife were daily visitors, loved and received as members of the family. The professors from the college brought their problems for his consideration. The workers in the Mount Morris church came for help and advice. Students from the school called to see his library and his many relics from Palestine. Old friends of years' standing came to visit, and leaders in the church sought counsel and advice from the aging man in his chair by the window. And into this library also came many who had sinned, or who were misunderstood, or who had

failed, for comfort and advice, which they never failed to receive. Truly, the peace and joy which emanated from this library blessed many a heart.

Outside of the north window near the garden was a bird bath. The whole family greatly enjoyed watching the numerous birds that came there daily. Father Miller got a great deal of pleasure out of this, and put up many houses for the birds, to entice them to his home. One martin house was five stories high, octagon in shape, and had forty compartments. Every room was occupied, too. He had five martin houses besides houses for wrens and other birds. He tells of the coming of the martins in the following letter:

"Tell Anna the martins came the same afternoon you left. I was looking for them April 6, and behold they came. 'Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord.' The martin belongs to the swallow family. They observe the time of their coming. I had their houses cleaned and opened for them on the morning of the 6th, and in the afternoon they were chirping and chattering about their bird homes as happy as they could be."

The sparrows longed for these bird homes, and many were the fights over possession. Father Miller helped the martins with his air gun. From another letter is the following:

"Tell John I have shot forty-eight sparrows

and used forty-seven cartridges. I have also trapped thirty-three. Yet, notwithstanding this slaughter of the innocents, there are plenty still here. The other day I received a bulletin from the Department of Agriculture entitled, 'The English Sparrow as a Pest'—Farmers' Bulletin No. 493. It makes interesting reading and strongly recommends the sparrow as a palatable, nutritious, healthful article of food. Tells how to trap them, clean and cook them. Send for it and reduce your meat bill."

Tulips were one of his favorite flowers. Every year he had literally thousands blooming in his garden. He wrote the following account of them:

"From my mother I inherited my love for gardening and flowers. In my boyhood days I worked willingly in her garden and always loved that kind of work. . . . One spring I had nearly five thousand of the most beautiful tulips blooming in my garden. . . . The tulip bed was a thing of beauty, never to be forgotten. In it were all colors and also the striped varieties. The colors were kept separate; thus a row of scarlet, then white, then yellow, and so on until color after color covered the bed. To me there always was an unsolved mystery in the color of the tulips. In the fall you might take a hundred bulbs, if you did not know their names and colors, and plant them in the same soil. All the bulbs would look exactly alike, all the same weight, and you might have a chemist analyze them and he would find them all alike. Planted in the same soil, heated by the same rays of the sun, moistened by the same raindrops, and yet each would bring forth a different color. I asked a cele-

brated scientist to tell me why and he said he did not know. The Bible tells why. God said everything should bring forth after its kind."

That " a prophet is not without honor save in his own country " did not apply to Father Miller. He was very much loved and respected in Mount Morris. When he and Mother Miller would return from one of their trips abroad, the station platform would be filled with friends who had come to welcome them home—to welcome them as if they were their own family. In the council meetings of the church, Father's voice could often quiet a discussion, and his opinions were listened to and usually acted upon. During one of the longer periods when he was at home he was elected elder of the church. His attitude toward the members, his love for the work and for the church can be seen in this letter, which he once sent to each of the members:

" Mount Morris, Ill., Aug. 10, 1903.

" Dear Sister:

" In the spirit of love, I am writing to each of the members of the Silver Creek church. I cannot now have a personal interview with you, and have adopted this plan to have a talk with each member of the church. A recent council of the church asked me to act as elder in place of Brother D. E. Price, who after long years of faithful service resigned. Temporarily I have accepted the call, and by the help of God and the hearty co-operation of all the members will do the best I can in the responsible position you have asked me to assume.

" The earnest and hearty help of each member

THEIR NEW HOME IN MOUNT MORRIS

of the church is needed, and I most earnestly beseech you, dearly beloved in the Lord, with all the dear members of the church, to take up and carefully and seriously consider the following questions:

"How can we best maintain the principles of the Gospel of Jesus Christ in the church, to the end that we may, as a church, reach a higher standard of spirituality and a closer walk with God? Worldliness is besetting the church today, as it always has and always will beset her. We must meet the issue. Will we stand unified with the effort to maintain the gospel principles of plainness?

"How can we make our prayer meetings more spiritual and helpful to the entire church? . . .

"How can we get all of our members to attend Sunday-school? . . .

"How can we improve our regular preaching services? . . .

"Would it not be well for all of us to cultivate to a greater degree our social qualities, so that we may visit more and have more of the family spirit in the church, thus insuring the growth of brotherly love which is in danger of becoming cold? And in these visits would it not be well to spend some time in social prayer?

"Are we giving to the cause of Christ as he has prospered us? . . .

"Will you not set apart a special time in which you earnestly engage in prayer that God may bless his people and that the church may become a greater power for good, that the membership may receive the fullness of the Holy Spirit and that we may

all be more consecrated, more devoted and more earnest in our Christian lives, and less worldly in our desires?

"The church cannot be better than the average of its membership. As each one of us becomes more spiritually minded, more prayerful, more earnest in our Christian work, more zealous for the cause of Christ, so will the church attain to a higher standard of excellence and become more and better fitted for her high calling as the bride of our Lord Jesus Christ.

"I will be glad to receive a letter from you with suggestions and with an expression of your own mind on these important questions. The grace of our Lord Jesus Christ be with you always.

"Yours in the bonds of Christian love,

"D. L. Miller."

With the spirit reflected in this letter he worked and lived with and was loved by the people of Mount Morris.

CHAPTER XXIV

The "Don't Worry" Club

I AM about to start a Don't Worry Club. It is open for membership. Any good Christian man, woman or child may join. You take the following pledge:

" 'By the help of God, I promise to break myself as fast as I possibly can of the unhappy habit of worrying. I shall do the best I can with the ability God has given me and trust the results in his hands. I will not worry. God takes care of his own. I am here and worrying will not help me overcome a single ill of life. It unfits me for happy, congenial companionship. I will not worry. It unfits me for being helpful to others who need comfort. I will not worry. It robs me of many precious, happy, God-given moments which he intends that I should enjoy. I will not worry. It not only makes me unhappy but renders others, who have a right to look to me for cheerfulness, unhappy also. I will not worry. It shows a lack of trustfulness in God, and deprives me of the joy and happiness that comes with complete trust in God. No, by God's help, I will not worry. Will you 'jine'?

" . . . P. S. Your father came in last evening after I had written you and he joined my Don't Worry Club. I start out with the prayer that I may be kept from all worry."—Private letter, March 21, 1900.

"March 29, 1900. . . . I am not looking for members to my Don't Worry Club. I just go along and don't worry. I find myself thinking about it a good deal. I get some things not so pleasant, but I simply shut down on the worry part of the business. God helping me, I will not worry."

"April 3, 1900. There is some danger of one's becoming indifferent to his surroundings and then pass said indifference off for a disposition not to worry. I think it is quite natural for one to cut loose more and more from the world as he grows older. I feel that I am not as closely associated with the affairs of this life as I once was. But at the same time I am not indifferent to the work I have to do. I take a keen interest in it all. I took as much pleasure in writing of the missionary work as I ever did. I have as much interest in preaching as ever, and, indeed, I think I take more interest in it than I did a few years ago. To take no anxious thought for the morrow, as Jesus said, is the basis of my efforts not to worry. A year ago last winter I allowed myself a good deal of anxious thought about the *Landmark*. It really interfered with my happiness. Looking back now I feel that it was all useless. It didn't help matters in the least. It cheated me out of a good many happy moments, and made me unhappy beside. Now I say in the morning when I get up, 'I will not be anxious for the morrow.' I ask God to help me not to worry. When something comes up that occasions thought or worry, I simply say, 'Now I will not worry about this. It won't help matters in the least. It will not help me.' In this way, I am able to meet the issues with a clear head and feel that it is better to take this view of the matter rath-

er than worry and fret and stew over the thing, and after all find that it amounted to but little after it is all over."

In our family, in those days, we children had a monthly paper called the *Dovecote News*. The first families who moved from Mount Morris to Elgin, when the Publishing House was taken there, had rather a lonesome time of it and often gathered together in the evenings as those in a "strange land" will do. Once a month the *Dovecote News* was read at these gatherings. Father Miller saw it, and as always he was interested in our small affairs and his name comprised the subscription list of the paper. For this paper, he wrote a jingle, called, "Don't Worry: A Story With a Moral." This is not quoted to show any poetical ability he might have had. He would have been the last person even to admit that he could make words rhyme. It is given only for the real humor it contains and to show what trouble he took for our pleasure.

"DON'T WORRY: A STORY WITH A MORAL

"'Never mind!' Uncle Dan used to say,
Things will come out all right;
What if the clouds are dark today?
It may be clear by tonight!
Brace yourself up and face what you must,
God's in the sky and his laws are just!
Bear like a man what he gives you to bear,
Laugh when your plans go wrong;
A smile is the policeman that drives off care,
And there's poultice for pain in a song.

"'Never mind!' Uncle Dan would say to me
When my savings were spent away;
'Brace yourself up and let folks see
That your nerve's right here to stay.
Take a new hold and try it once more,
As plenty of others have had to before!
When things seem to be at their worst, they might
Be a little worse, you know;
The day that's darkest may clear by night,
And the sun set all in a glow.'

"Uncle Dan sat in the dentist's chair,
With his jaws propped wide apart;
I looked at the poor man wriggling there,
And was sorry with all my heart!
But I said, 'Brace up and face what you must;
God's in the sky and his laws are just—
Stand like a man what he gives you to stand,
Smile when the probe sinks low;
Show that your nerve is right on hand—
It might be worse, you know.'

"'Brace yourself up and still be gay,
Things will come out all right;
Though life is a hard pull by day
And an aching void by night.
Still there may come—' but my Uncle Dan
Jumped from the chair, wherefore I ran,
And I heard him muttering things I dare
Not put in my rhyme, and he
Still chuckles and nods in his easy chair,
But has quit preaching to me."

The times when Father and Mother Miller came to visit the "Dovecote" were our happiest days. The house was garnished for the occasion,

special cooking prepared, and even the garden received an extra hoeing, leaving the edge of every flower bed as even and true as line and rake could make it.

We children watched from the north window until we saw the car stop, and then all six would run to meet them, coming slowly and ever more slowly up that walk. They never forgot us, either. We would stand around with veiled interest while Father opened his bag, and always would come out some candy, often peanut brittle, or fruit, or some special thing they thought we would like. And they would hardly be there before it was dinner time. In the afternoon, if the Board was not going to meet right away, Father and our father would settle down for a talk, interrupted often, of course, by us, as we could not stay away; but I am sure that I never went through the room where Father Miller sat—no matter how busy or absorbed he was in conversation—that he did not reach out his hand to take mine, and that sweet smile of his would come into his eyes.

When Brother Howard Miller edited the *Inglenook,* we had especially joyous times. Howard had traveled in Mexico and had learned some of the Mexican cookery. He would come up in the morning with his hands full of bundles and crowd into the kitchen. He was so large he could hardly get through the door. Then he would say to our mother:

"Annie, here are these things. Now you cook these just this way," and he would proceed to go into detail about the manner of preparing them.

Usually it would turn out to be some hot Mexican dish, similar to the Indian food that Father had learned to like. Then those two men would sit down at the table and eat, abandoning themselves to a good dinner. Those hot Mexican dishes did not suit our young appetites, but we did enjoy watching them eat.

Sometimes squab pie was the especial dish ordered. We children had pet pigeons and loved them very much—so much, in fact, that we, one and all, refused to eat the squabs. Occasionally in a mercenary fit we would sell some, but none of us ever tasted one. However, when Father Millers came our squabs were gladly sacrificed to the occasion, and we sat about without a regret, watching them disappear.

And the Christmases when Father and Mother Miller were with us! They can never be forgotten for they were so few. Doubtless because Father and Mother Miller had no children, they made the children of their friends their own, for our house was not the only one where the children welcomed them. One Christmas when they came Father found me very much absorbed in "Little Women," and with a child's desire to have all there is to be had, I longed for the rest of the books, but I did not dream that he realized this. He made a trip

HOWARD MILLER IN HIS OFFICE

to Chicago the day before Christmas, and that evening, after we had lighted the tree and received our presents, he brought out a box and gave it to me. There was a complete set of Louisa Alcott's works. Unless one has had all of her dreams come true at once, she cannot know how happy I was. Those books have been read and reread until they are nearly worn out, but they still hold and always will hold, a place of honor on our bookshelves. And Father, I verily believe, was as happy as I over them.

I cannot remember that Father Miller ever laughed very much. He smiled often, but his laugh was infrequent. However, there was one time when he shook with mirth. My younger brother, D. L., was very much of a boy and was rarely quiet. Doubtless when some of the members of the Board were in the sitting room, engaged in some discussion, his squirmings bothered them. At any rate, Father conceived the idea of having D. L. sit on a chair for five minutes without smiling or moving, the boy, of course, to receive pay; I forget how much. Brother Barnhart and one or two others were there, I think. Nothing daunted D. L. and he proceeded to sit. We all stood around and watched him sit there for five long minutes without a move. And Father Miller laughed then until he shook all over, but D. L. sat it out without a motion and received his pay.

In the evenings, when the younger children would be in bed, Father Miller and our father and some other members of the Board—Brother Barnhart very often, Brother Teeter, Brother Bonsack, Brother Early and many others who often were there—would gather about the table and discuss informally the problems of the church. Many times Father Miller would be listening quietly to the others as they argued. Finally, when the time seemed opportune, he would say in his calm way:

"Now Brethren, it seems this way to me," and proceed with his explanation—an explanation that usually solved the trouble.

Those days are past, are only memories now, but we are better for them.

CHAPTER XXV

Annual Conference Work

PERHAPS one of the most important influences Father Miller exerted on the church was through his constant attendance and work at the Annual Conferences. From 1880 until his death he missed but two or three meetings. In his later days, when he was not one of the presiding officers, his place was on the platform, well to the front, where he could watch the proceedings with unabated interest.

The Conference was one special treat of the year to him. He looked forward to it every spring, and into his editorials put much of his enthusiasm for it, so that gradually this enthusiasm was imparted to many who had not been so interested. Here, through his service on many important committees, was his influence felt in almost every activity of the church.

The following is from an editorial printed April 14, 1900:

"Our Annual Meeting is more than a Conference, more than a church council, it is a reunion of those of like precious faith. Take away from the meeting the social enjoyment and the spiritual

blessings, and it would indeed be a delegated body met for the purpose of transacting business. The social feature of the meeting does more to unify our people, and bind them together in the bonds of love and peace, in the unity of the Spirit, than does the business part of the Conference. As it is, the meeting marks an epoch in the lives of many of our brethren and sisters. Those who do not attend lose a means of grace and spiritual blessings that are helpful to all who receive them.

"For some years past a good deal of time has been taken up with church work of great importance. The missionary and Sunday-school work has been given the attention which their importance demands.

"Neither has the business of the Conference been neglected. There has been a growing disposition not to act hastily on any important question that may come before the council. Because of this, many questions are placed in the hands of competent committees and deferred a year to give ample time to study the questions and report upon them. This is commendable. Not how many queries are passed, but how many decisions be fully in accord with the Word of God is the measure of the success of the Conference."

LIST OF POSITIONS HELD BY D. L. MILLER AT ANNUAL CONFERENCE FROM 1882—1910

1882—Member of Committee on Consolidation of Church Papers.

1884—Member Church Extension Board or General Church Erection and Missionary Committee, for three years.

Member Auditing Committee for Treasurer's Report of the Missionary Board.

1887—Reappointed as a member of the General Church Erection and Missionary Committee for three years.

1888—Committee to Apportion General Expenses.
General Agent for the Railroad Arrangements Committee.
Committee to Prepare Rules Governing the Annual Meeting.

1890—Reappointed on General Church Erection and Missionary Committee for three years.
Committee on Consolidation of Missionary and Tract Work.
Committee to visit McPherson, Kans.
Secretary Committee on Church Property.

1891—Elected Writing Clerk.
Committee to Nettle Creek Church, Indiana.
Member of Standing Committee.

1892—Elected Writing Clerk.
Committee for the Compilation of Hymn Book.
To assist New Testament Notes Committee.
Standing Committee.

1893—Committee to visit churches in Southern Illinois.
Reappointed on Missionary and Tract Committee for three years.
Tract Examining Committee.
Committee on Consolidation of Missionary and Tract Work.

1894—Committee to visit Mississinewa Church, Indiana.

1895—Elected Writing Clerk.
Standing Committee.

1896—Elected Writing Clerk.
Committee to Draft a Memorial to King of Sweden.
Reappointed on Missionary and Tract Committee for three years.
Committee to McPherson and Newton Churches, Kansas.
Committee on Rebaptism.

1897—Committee to Cerro Gordo Church, Illinois.
Dress Committee.
Revision of Annual Meeting Minutes Committee.

1898—Elected Writing Clerk.
Appointed with wife to visit churches in Europe.
Standing Committee.

1899—Reappointed on Missionary and Tract Committee for three years.
Church Historical Association Committee.

1900—Elected Moderator.
Committee on Hymn Book Revision.
Committee on Endowment Fund.
Standing Committee.

1901—Committee on Resolutions.
Committee to Consider Time for Annual Meeting.
Life Insurance Committee.
Hospital Committee.

1902—Elected Moderator.
Reappointed on General Missionary and Tract Committee for three years.

1903—Committee on Swedish Unions.

1905—Reappointed on Missionary and Tract Committee for three years.
Foreman Annual Meeting Railroad Committee.

1906—Church Name Committee.
Foreman Annual Meeting Railroad Committee.

1907—Committee on Bicentennial.
Foreman Annual Meeting Railroad Committee.

1908—Reappointed on Missionary and Tract Committee for three years.
Foreman Annual Meeting Railroad Committee.

1909—Dress Committee.
Foreman Annual Meeting Railroad Committee.

1910—Resigned from service on the General Missionary and Tract Committee and was elected Advisory Member for Life.

SILVER CASE FOR ROLL OF THE LAW

CHAPTER XXVI

More Travels

THE first winter spent in the new home was one of illness for Father Miller. All engagements for Bible Land Talks were canceled, and he passed the time quietly in his study. During this time he began the preparation of a new book, written especially for the Gish Fund. When finished this was called "Eternal Verities," and dealt with the evidences of Christianity.

In spite of illness, his winter was not spent idly, for he used some twenty-eight books and encyclopædias for reference and study in writing this new volume. In "Eternal Verities" he endeavored to give briefly and simply the more important arguments which have "led godly men, who have carefully gone over the ground, to accept the Bible as the Word of God." He claimed no originality for the work, but felt that to "meet the growing skepticism we must place in the hands of our people, old and young alike, the testimony in our possession of the truth of God's Book." The volume is very simply and convincingly written and covers the ground intended by the author. Of unusual interest are the last chapters, which con-

tain Father Miller's own observations in Palestine, of the customs now prevailing, which prove the truth of the Bible and of the events which have occurred since the Bible was written that have fulfilled its prophecies. This adds greatly to the value and importance of the book. This is the only one Father Miller wrote which was not distinctly a record of travel. In the fall of 1903, after the first sale was over, "Eternal Verities" was used as a premium with the *Gospel Messenger*, the author receiving no profit whatever from this further sale.

At the Conference in 1901 Father Miller was appointed to visit once more the churches in Europe. Owing to the fact that he had not been well all winter, this commission did not appeal to him, but Brother and Sister Albert Vaniman were being sent to Sweden and it was their wish, as well as that of the Missionary Committee, that he accompany them to help select their home and get them settled in their new duties. With some reluctance he consented, and on June 27 they sailed for Sweden. Although this trip was made solely in the interests of the Missionary Committee, he paid all of his expenses, as he had for all of his other journeys. He staid some weeks with Brother Vaniman's in Sweden and Denmark, and then visited Switzerland and France, where Brother Fercken had been at work for some time. His reports of conditions in the various missions were

encouraging in every respect. While in France, with Brother Fercken he went to visit the famous shrine "Our Lady of Lourdes." He wrote a detailed history of this for the *Messenger,* and in conclusion, in his usual illuminating way, gave his own opinion of the truthfulness of this legend. Aug. 23 he sailed from Europe on the *Vaterland,* making the return voyage in a trifle over five days, the quickest time, until that date, made by any vessel in crossing the Atlantic.

The winter of 1901 and 1902 was spent entirely in delivering Bible Land Talks, as was most of the following summer. That fall he again had a serious attack of the digestive trouble that had been afflicting him for some years. He and Mother Miller decided to spend that winter in California rather than try to brave the rigors of the Illinois cold. Their trip to California that fall was made on a colonist train and was of much interest. Father Miller wrote of it in the *Messenger* as follows:

"Those of us who have passed the half-century mark remember how in our boyhood days we looked upon the returned Californian with open-eyed wonder, and listened with bated breath to tales of danger from wild Indians and wild beasts met in crossing mountains and plains by the hardy pioneer. In those days a journey to California was the event of a lifetime. Now it is of such common occurrence, such an everyday affair, that one scarcely cares to read what is written by the modern tourist.

"But there is something new and novel even in these days of rapid transit, in crossing the Rockies and Sierra Nevadas on a colonist train, made up almost entirely of our own people who are seeking homes in the great San Joaquin Valley of California. . . .

"Brother George McDonaugh, our genial and efficient colonization agent, informed us that this was the first train of the kind that ever crossed the continent. Eighty souls . . . made up the company. It was a mixed train, made up of tourist sleeping-car, day coach, baggage car, and freight cars, carrying the household goods and live stock and other belongings of the colonists."

While in California Father and Mother Miller did not rest, but traveled about from church to church, giving Bible Land Talks and preaching, for life in the milder climate was better for both of them.

The following spring they returned to their home in Mount Morris. That summer was spent in delivering Bible Land Talks, and the winter again found them in California. With the spring of 1904 came a determination again to visit India —"dear old India"—which they both loved so well. They intended to stay at least two years, and there was some thought of making it their permanent home. Age was coming on and they felt the need of less active work. India provided a climate which both enjoyed, and their interests were bound up in the welfare of the mission.

Sept. 1, 1904, they sailed on the *Deutschland* from New York with Father's brother, W. R. Miller, Brethren I. B. Trout, M. R. Murray and Brother and Sister Berkebile for companions. Once more they made the tour of the churches in Sweden, Denmark and France, before crossing the Mediterranean to Joppa and Jerusalem. After revisiting the Holy City they sailed to Port Said, to await the outgoing missionaries for India. While there they saw the "Russian fleet . . . on its way to meet its fate at the hands of the Japanese under Admiral Togo. Thousands of men who thronged the decks of warship and transport on that November day found watery graves, a few months later, in the Sea of Japan, when Russ and Jap met in deadly conflict. This, not because these men had a quarrel with each other, or aught of resentment, but because the heads of one of the so-called Christian nations was ambitious and grasping. After several days' waiting the missionaries arrived and the enlarged party was composed of Brother W. R. Miller, Sister McCann, with Henry and Mary, her children, Brother and Sister Berkebile, Brother and Sister Ross, Brother and Sister Pittenger, and Sister Gertrude Rowland, now the wife of Brother Jesse Emmert, and Maijee and the writer."

After a pleasant and uneventful voyage they landed in India Dec. 6, 1904. Many changes had taken place since their first visit nine years before. Father Miller reviewed them briefly:

"Our minds went back to the time when we first visited Bulsar, just nine years ago. Then Brother and Sister Stover and Sister Bertha Ryan were our only missionaries in India. There were no native members. I recall now most vividly how it seemed that many years must pass before even a start could be made. And now a very few years have passed and we are at Bulsar again. Two hundred and fifty-nine have been baptized here, and here are fifty-eight applicants for baptism. Instead of three, we now have twenty-six missionaries in India, and what has been done at Bulsar has been more than doubled at Anklesvar in the number baptized, besides numbers at Jalalpor. How wonderfully God is blessing the labors of those who have been made willing to work for him in India!"

Much of their time was spent in Bulsar, where they attended nearly all of the services held both in the English and native tongues. They visited the neighboring country, where work was being done in the villages, and studied the possibilities of opening up more stations. And, in the meantime, they cultivated friends, both among the natives and the other English-speaking people of Bulsar. But not all of their time was devoted to Bulsar. They staid several weeks with the McCanns at Anklesvar and from there they went to see Brother and Sister Lichty at Vali. The last part of the journey to Vali was made in a bullock cart, a two-wheeled cart without springs and very heavy, which is drawn by two bullocks. As a rule the

bullocks are very deliberate, and so the springless vehicle is endurable. But on this day, for some reason, the bullocks became frightened and ran away. They expected any minute to be thrown out or upset, but nothing worse than a very bad shaking up resulted. Father Miller wrote an amusing account of it in the *Messenger* for April 1, 1905, but the following story was never published:

"Last week we went to Vali, a village about a hundred miles north of here, for a visit with Brother Lichty's. They live several miles from the station and we had to ride out in an oxcart, and we had an experience. The bullocks ran away with us and shook us up until we hardly knew ourselves. I have written an account of our visit for the *Messenger* and you can read all about it.

But here is something about it not to be printed:

The Runaway Bullocks

By the Fat Man

Little pair of bullocks,
Running fit to kill,
Heavy cart a pulling,
Driven by a Bhil.

Little pair of bullocks,
Neither great nor small.
Mix the Fat Man badly,
Dislocate his gall.

Rob the merry Fat Man
Of his store of fun,

As he looks and wonders,
Sees the bullocks run.

Little pair of bullocks
Running down a hill,
Shaking dear old Maijee
Till she has her fill.

Makes the dearest, bestest
Maijee cease to care
Who may chance to see her,
Who may turn to stare.

Makes our Brother William
Look and stare and frown,
Won'dring where we'll land, when
We turn upside down.

Makes him feel as if he
Wouldn't shoot another deer;
Little pair of bullocks
Fill him full of fear.

Little pair of bullocks
Standing still as mice,
At the Lichty mud hut
Looking very nice.

Then the laughing Fat Man
Jumps with laughing mirth,
And he leaves his trade mark
Where he hits the earth.

Little pair of bedsteads
'Neath the palm-tree roof,
Good for two to sleep in—
Snoring is the proof.

And the Merry Fat Man
Sleeps in restful ease,

A RIDE IN THE BULLOCK CART

Till the morning brightness
Bids his slumbers cease.

So in life's long journey
Come the ill and best,
After weary jolting
Comes the peaceful rest.

After a pleasant winter in India, Father Miller and Brother Stover started on a voyage, touching the various ports along the African coast.

CHAPTER XXVII

The Other Half of the Globe

LEAVING Bombay April 19, 1905, Father Miller and Wilbur Stover sailed on the *Nuddea,* a cargo boat of the British India line.

"The steamer lacked most of the comforts of a modern passenger ship, and had in full measure the unpleasant things usually found on vessels plying in the torrid zone. Rats, roaches and ants were in evidence everywhere. The rats visited our cabin at night and once, 'when sleep had departed from my eyes and slumber from my eyelids,' I watched with interest three big fellows on a tour of investigation about our bunks. The roaches—none of your diminutive vermin seen in northern climes, but great, sleek, fat fellows, as big as a baby's hand—were industriously active during the entire voyage. When you couldn't see them you could smell them, and neither sight nor smell was pleasant to the eyes or nose. But the *Nuddea* suited our purpose, and one can endure many discomforts to secure the desired end. She called at a large number of ports and remained long enough, in receiving and discharging cargo, to enable us to see all there was to see in the ports of call, and to make such investigations as were desirable."

There were only four cabin passengers on the

ship, but there were many deck passengers—Hindus, Moslems, men and women and children, cattle, hogs and goats, all living together on the deck. Considering the rats, roaches and ants, and the great variety of deck passengers, the journey could not have been called a pleasure trip. Smallpox broke out among the deck passengers during the first of the trip, and they were not permitted to go ashore at their first stop at Victoria, Seychelles. However, by the end of nineteen days, when they reached Mombasa, on the coast of Africa, the smallpox patients were better, and the cabin passengers were permitted to land. At the next stop, Zanzibar, most of the deck passengers departed, the boat was thoroughly fumigated and the rest of the journey was much more pleasant.

They continued down the coast as far as Durban, where they disembarked and spent some time, making a trip on the railway up to Victoria Falls. Father Miller wrote that that railway was the roughest means of travel he had ever endured, not excluding the English sea storm in 1891, or the runaway bullock ride of the winter before. On the return voyage they landed at Parapat, where only two white men lived, and at Dar-es-Salaam, where they spent some time visiting among the native villages. After that they returned directly to Bombay.

While on this trip Father Miller made a thorough study of Africa from the viewpoint of es-

tablishing a mission. The conclusions he then reached were summed up as follows in the *Messenger* for Sept. 9, 1905:

" . . . It is the fixed conviction of the writer that, should the church decide to undertake a mission in South Africa, it would be wise to associate with it colored missionaries from home, and also accompany it with industrial training. . . .

" Taking India as a basis of comparison, it will cost fully twice as much to support missionaries in South Africa as it does in the former country. It would be unsafe to attempt to start a mission in British South Africa without counting the cost of support for man and wife at one thousand dollars per year, with a hundred dollars extra for each child in the family. . . .

"As a matter of sentiment, it would be well to say that we have missions in India, Africa, China, Japan, Australia, the Philippines, Hawaii, South America, Cuba, Porto Rico and the islands of the sea. By dividing our forces we might have a little station in half a score of these countries, but it would be but a station in name. Is it not much better to have one strong, well-organized mission, for doing aggressive work, pushing out from a common center, with power for the conversion of the heathen, than a score of weaklings, unable to stand alone or to impress the heathen mind with the idea of strength and stability? . . .

" These conclusions are not to be regarded as was the report of the men who said there were giants in the land. Far from it. If the church will awake and rouse herself, and feel, through the Holy Ghost, her real strength, we may go in and

possess the land. Mission work is not child's play. The heathen have to be won by hard work. They are not standing with outstretched arms, waiting for the coming of the missionary. . . . Missionary work means hard, persistent and continuous labor, with self-sacrifice, fasting and prayer, both at home and in the field. We must be patient, enduring the hardships, the giving of our means, ready to meet discouragements and disappointments, and then, with unfaltering trust in God, we shall reap if we faint not."

They were again in Bombay by July, 1905, and by Sept. 9 of that same year Father Miller, Maijee and Sister Eliza Miller started for the long voyage to Australia—a voyage of nearly fifteen thousand miles, going and coming. They sailed along the west coast of Australia, stopping at several points and finally arriving at Adelaide, Melbourne, and Sidney, where they devoted some time to sightseeing. Father Miller was particularly interested in the aboriginals of Australia and put in a good deal of time studying their history and customs.

At La Perouse, on Botany Bay, there was a camp of these aboriginals under the care of missionaries. They visited this camp twice and found them bright and intelligent—many of them able to read and write English. Here, too, they had an exhibition of the skill of a boomerang thrower. Harry Simmons, an expert thrower, threw time and again, bringing the crooked stick back to his

feet each time. Then Father Miller tried his skill at throwing, but was unable to accomplish the desired result. But Harry comforted him by saying: "By and by, you make a good boomerang thrower."

From Sydney Father Miller wrote briefly, giving a glimpse of his visit there:

"Oct. 20, 1905.—We are having a nice time here. I am reading and writing. I have access to a library of 120,000 volumes, and that's a lot bigger than my little library at Mount Morris. So I read books and write letters. The time does not hang heavily on my hands.

"The other day I visited the native camp and saw the aborigines—the first of the inhabitants of this country. They are said by some to be the lowest type of the genus homo, but they are, I think, about as bright as other people. They throw the boomerang in a most surprising fashion.

"It's spring time here and the flowers and fruits are in evidence. We get fine oranges and a new fruit that grows to perfection on the passion flower. It's as large as a hen's egg, shaped like an apple, and has a thick rind. You cut it in halves and then you have little bowls, two in number, formed by the halves of the fruit, full of a juicy pulp mass, very excellent in flavor and good to taste. I never ate of the fruit until we came here, and I find it very good. Early varieties of strawberries are in the market and they look fine."

While in Australia they saw a most peculiar animal, called the duck-billed platypus, "which puzzled the naturalists for many years. When they

came to classify the strange thing it was hard to determine whether it was a bird or an animal. It has the fur of the seal and the bill and webbed feet of the duck. It dives and swims like a fish, lays eggs and, when they are hatched, nurses the young with the milk of its breasts." They likewise saw specimens of the kangaroo, the wild dog and the Australian bear.

After a pleasant trip they started back to Bombay Nov. 9. While making the homeward voyage bubonic plague broke out on board. This did not become known to the passengers until they reached Fremantle. The news was cabled ahead of them, and on arriving at Colombo no one was allowed to land. They began to be concerned as to whether they would be permitted to go ashore at Bombay. The ship was quarantined at once in the harbor, and it seemed that there was more prospect of their being taken to the next port, at Aden, than being allowed to disembark at Bombay. A number of the missionaries came out to their ship in a boat and greeted them at a distance. The passengers remained all night on board, awaiting their fate, and it was with joyous hearts that the news was brought the following day that they could go ashore. In a short time they were once more in their India home, where they had but one month to stay before their return journey to America.

This was their last visit to India—a place

DEPOT, BOMBAY

loved by them both. In 1913—seven years later—Father Miller wrote:

"I find myself constantly wishing that I could be with you all on this tour of the India missions. I sometimes am wondering how old I must get before I shall lose the desire to visit again India and the Orient. I think the desire is just as keen now as it was when I made my first trip to the East. . . .

"When you are at Bulsar you will no doubt see the house in which mother and I spent a very happy year in India. I think I shall never forget the pleasant home we had there. If the choice were mine, I would rather live at Bulsar, so far as climatic conditions are concerned, than in Los Angeles, California."

But the time came to leave, and a farewell dinner was given for them. Father Miller wrote of it in a private letter:

"Bulsar, January 19, 1906.

"My dear Bessie:

". . . We are ready now to go to Bombay and sail away for China. And if all goes well with us we ought to see you all about May 1. What a time we will have, when we all meet again. There'll be some huggin' going on, I am thinking.

"The people here seem sorry to have us leave, and we are also sorry to leave them. Last night we had a dinner at the native Christian village, 'Maijee-pur,' named after Grandma. You know they call her Maijee here, and so the town is Maijee-pur, the word 'pur' meaning town. I am getting to be quite a Gujerati linguist. I now repeat the

Lord's Prayer in the vernacular with the natives every morning.

"But I want to tell you about the dinner. Two hundred and sixty people ate with us—all the native members of the church. Recently Jimmie Sahib and his daughter, Elizabeth, were baptized and he gave the dinner. He is the leading man here among the Eurasians, and a very nice family of people they are. Five of them are now in the church.

"The dinner was a success. We all sat on the ground and ate with our fingers. We had palow—rice and small bits of meat, with nuts and raisins cooked together. It is a dish of which I am very fond and I ate heartily of it. We also had kitcherdy. This is also a dish made of rice, and very good. Then we had two kinds of native sweetmeats and this made up the feast. If you had seen us eat with our fingers, and how we did shovel in the palow and kitcherdy, you would have said, 'These are hungry people.' After eating, we washed our hands and then the girls sang some native roundelays and gracefully moved around in a circle. Then the lamps were lighted and a big, bright light—as luminous as electricty—was set going and we had an illumination. Then we had farewell talks.

"I spoke and Wilbur translated, and then Jimmie Sahib made a speech and said how glad he was that he had become one of us and that he thanked the Lord for it all. Then Maijee talked and she could not keep back her tears, and then other tears were shed. . . . And then Wilbur spoke, and by that time a great crowd of unconverted natives had gathered up by the wayside,

and the road was crowded with them. They had never seen or heard of such things before. Then we all knelt down and asked the dear Lord to keep us all faithful to the end, and so the dinner ended."

"And so, too, ended their last visit to "Dear Old India." They sailed for China, where their tour was interrupted on account of trouble in the interior. Canton and Hongkong were the only towns they were able to visit before continuing their voyage to Japan. After a short stay in Japan they traveled toward their homeland, arriving at San Francisco April 13—one day before schedule.

And so ended their journeyings about the world—journeyings that included every continent but South America, all the large bodies of water, many of the islands of the sea, and which cost, in all, about twenty thousand dollars—all of which he paid himself. The results of this vast amount of travel were used to forward the work of the church in the establishment of missions in foreign lands, and in the strengthening of the faith of those at home.

CHAPTER XXVIII

Correspondence

FATHER MILLER wrote a great many letters, especially during the last twenty-five years of his life. In 1900, at the age of fifty-nine, he bought a typewriter and learned to use it. Later he bought another with many improvements and wrote that he was as "happy as a boy" trying it out. When he was at home he often spent a large part of the day writing to his many friends. To my father alone, from the time the Brethren Publishing House was moved from Mount Morris to Elgin, in 1899, until his death in 1921, he wrote about five thousand letters. He kept up a constant correspondence with the members of the Mission Board, with many of the leaders in the church and with his friends. People wrote him, asking vital questions about the church and their own problems. Often both factions in a church trouble would write to him for advice. He took time and pains to write to his child friends, even going so far as to illustrate his letters with pictures and sometimes his own drawings. He exercised the greatest care in all of his writing and never left a letter unanswered.

In reading hundreds of his letters, covering a long period of years, a number of things are noticeable. He never wrote unkindly of anyone, or judged harshly, no matter how guilty the person under discussion might be. He sometimes said, "If this person did so and so, that is wrong, but have we all the facts?" Once when being criticised because he was too lenient in his judgments, he retorted that if he erred at all he would rather it would be on the side of mercy. And when one considers his kindly nature and sympathetic disposition, it is easy to see that all people disclosed to him their best sides, and thus he judged them in the most kindly light. One cannot imagine entering the peaceful atmosphere of his library and very long remaining irritated or angry.

The sins and mistakes of others troubled him so greatly at times that he actually became sick, but he never judged harshly. In one noted case, when the offender came to him, bitter and angry, Father Miller wrote: "——— showed me a side of his character I had never seen before. I listened to his talk and said nothing. We do not know how severely he was tempted."

There is a remarkable resemblance between the contents of his letters and the thoughts in his editorials. His real thoughts were sincerely expressed, whether in letters of a most confidential nature or in articles for the public.

He had a sense of humor. Often under strain,

when it seemed that there was no way out of the trouble, he had some apt story or humorous bit of philosophy that threw light on the situation and broke the tension.

And again, he was not afraid to afford glimpses of that inner man which most of us keep so carefully hidden. He was not afraid to write, "I love you," "I have been mistaken, forgive me," "The Lord has been good to me and helped me in this."

The following letters and extracts will give a fair idea of what his correspondence was like. Most of these have been taken from my father's private file, and a number have been inserted without his knowledge since Father Miller's death:

"Bulsar, India, Jan. 27, 1899.

"Dear Bessie, D. L., Kathren, Ruth and Annie.—

"My dear Children:

"Here is a little story I have written for you about a fat man and a little red-headed girl. Let mama or papa read it for you and then see if you know the fat man and the red-headed girl.

"From your loving Fader."

"THE FAT MAN AND THE RED-HEADED GIRL

"Once upon a time, a good while ago, before any of you children were born, there lived in a western town a little fat man. He was not very tall, but had very broad shoulders and a very thick waist. He was like Santa Claus in the song, with a little round belly, which, when he laughed, shook like a bowl of jelly. He had a nice quiet home, a

good, kind, loving wife, very many good, kind friends and was a happy man. Only one thing was lacking in his home. He had no little boys and girls to make the house noisy with their prattle.

"When the fat man was a little boy, no bigger than D. L., he lived in an eastern State with his father and mother in a large brick house near which stood an old mill. In the mill he was born long, long ago, even before your papa and mama lived in this world. The music of the old water wheel, as it turned around from Monday morning until Saturday night, giving motion to the mill, the grinding of the burrs, the creaking of cogwheels, and the whirr of the machinery were all familiar sounds to the boy.

"There was a great millpond, along the banks of which were great yellow willows, and to the boy the willow-bordered lake seemed a very ocean for bigness. Beyond the stream a cedar-covered hill rose higher than the old mill itself, and here in the long summer days the boy used to lie down in the green grass beneath the cedar trees and read books about the big, big world and dream and wonder what it was all like far away from the mill, and whether, after all, the lakes and oceans were so much bigger than the millpond with its waters continually pouring over the great dam, making the sweetest music the boy ever heard. It was like the gentle waves of the sea breaking on a far-distant shore. The boy had a busy life and the happy days of childhood full of golden dreams of the future passed all too quickly away. There were the beautiful summer days for fishing and swimming in the limpid waters of the millpond, of work on

the farm and in the mill, and the winter days spent in school.

"And the boy had, oh, such a dear good mother, and he used to lay his tired, weary head upon her bosom, the pillow which God made, and cried when he was taken away from it, and cried again when God took her home to heaven—cried and would not be comforted, because out of his life had gone the dearest one he knew.

"Just below the old mill, at the roots of an ancient birch, there came forth a spring of pure cold water. And what a spring of water that was! How many, many times on the hot summer days, while working at the hay, did the boy, tired and thirsty, drink cupful after cupful of the pure cold water beneath the shade of the old birch tree! And what a drink that was! Ice cream, soda water, Hires' root beer, and all the drinks devised by the confectioner's art, and of which the boy then knew nothing, cannot be compared to the clear, pure, cold water of that old spring. Oh, how good it was, and how often in after years, when the boy had become a fat man, did he dream that he was wandering again as a little boy about the old home, in the mill by the millpond, in the house with his mother, and quenching his thirst with the waters of the spring at the birch tree!

"And behold, in the days when the boy fished and swam, and worked and drank the water of the good spring, a little red-headed sister with a freckled nose came to him from far-away babyland. When the boy first saw her she was so little and had such red hair and such a freckled little nose that he loved her right away, and said to his moth-

er 'Isn't she nice?" And the boy came to love his sister more and more, for she was a good little girl when she took a notion that way, and in the evening time he would often take her on his knees and sing to her,

"'When the spring time comes, gentle Annie,
And the wild flowers are scattered o'er the lea,'

and also other songs, for her brother was a good singer and could sing two whole tunes with but two or three and sometimes four mistakes, and the little girl grew and ran about the farmhouse and the barn (for now they had moved away from the mill) bareheaded, and the red head became redder and the freckles on her nose spread all over her face, and she had a good time.

"And the boy grew, too, and became a man and married a dear good wife, and left his home and the farmhouse, and the old mill and the spring and the millpond and father and mother and his red-headed, freckled-nosed little sister, and traveled far away over mountains and rivers ever and ever so much wider than the old millpond, and found for himself a new home in a far-away land. When he went away he cried a good deal, for he was tender-hearted and loved his old home, his father and mother and his little red-headed, freckled-nosed, gentle Annie.

"And it came to pass when the boy had a home of his own, and was growing fat and was happy with his own dear wife, who was always good to him and loved him dearly, that the dear mother said, 'I will send Annie to live with my son and his wife, so that when the Lord calls me home my

dear little girl will have a good home and will be loved and cared for.' And Annie came and the fat man and his wife took her into their home gladly, and there was joy in their hearts, for they loved the little red-headed girl. And she lived with the fat man a long time and went to school and grew and grew until she couldn't grow any more.

"And then there came a long, thin man from Indiana, and his eyes fell upon Annie's round, full face without a freckle, and on her beautiful hair, no longer red now, but auburn, and her brown, dreamy eyes and he felt queer about the heart. And Annie felt queer, too, and cast down her eyes when he looked quietly into their dreamy depths, and blushed when he squeezed her little fat hand. And the long man from Indiana came to the fat man's house and stood with her of the auburn hair behind the door, near the register, for it was cold, and took her hand in his, and said something to her, and she blushed and said "Yes!" And the long man took her in his long arms and kissed her. And then he asked the fat man and he said "Yes," and they all said "Yes." And then Annie of the auburn hair was married to the tall man and went with him to a home of her own, and this is what became of the little red-headed girl. The fat man travels in many lands, and he is growing old, and one of these days he will go home to meet the dear mother and father and will wait and watch for the coming of gentle Annie and her dear husband and all the little ones that God has given them."

In 1898, after preparing an article reviewing the history of the church for twenty years, Father Miller wrote the following prophecy:

"I have now a mind to set myself up as Daniel the Prophet II., and write for the year 1920. That will be a forward glance. The endowment fund will be one million, the church will have a membership of 200,000. There will be missions in India, Africa, China, Japan and the Islands of the Sea, $100,000 for missions, *Messenger* subscription list 50,000, Sunday-school literature 150,000, *Pilot,* 40,000, and a few other things will have taken place by the time the new century is one-fifth gone. D. L. Miller, J. G. Royer, J. H. Moore, Joseph Amick, D. E. Price, Enoch Eby, L. W. Teeter, Abram Barnhart and a score of others of our age will be at rest."

A private view of his life, Oct. 5, 1898:

"In some respects life has been a disappointment to me. I had many hopes and aspirations spiritually that I have never realized, and I now think I never shall in this world. When we are young, the story says, 'If our lives and motives are pure we hope for too much,' and that may and does bring us disappointment. Somehow or other I feel that my life work is done, and how little and insignificant it all seems when viewed from the higher spiritual plane! I do not think I am morbid on this subject, but I feel just what I am writing. One thing I want to do, i. e., make the very best possible use of the days that God may yet give me to live in this world."

Here he shows his sense of humor, writing Feb. 21, 1900:

"Talking about dying reminds me of the Irishman who had taken a 'wee drap' too much and

felt down-hearted when he thought about the reception Bridget would give him when he reached his shanty. The more he thought of it the more he felt, and finally in the bitterness of his soul he groaned, 'O Lord, I wish I was dead.' Just then a brick dropped from a scaffold under which he was passing and struck him on the head. It didn't kill him, but it dazed him for awhile. At last recovering his senses, having passed out from under the scaffold, he looked up to the sky and said: 'Can't ye's niver take a joke up ther?' "

This letter shows the care he used in discussing church problems:

"Oct. 31, 1901.

"My dear Brother H———:

"I have before me a copy of your letter, addressed to the General Missionary Committee, dated the 13th inst., and am impressed with the thought that I should write you concerning the question to which you call the attention of the Mission Board.

"It has been a source of much regret to us that so few of our better-educated young brethren have offered their services to the committee for work in the home and foreign fields. The Smyrna field has been unoccupied for two years, because no one can be found to take up the work. A young man is also wanted in France, but we do not have those who are ready for the work. I am of the opinion that while the 'order' question has its influence, there is also another and more potent deterrent than the one named by you. The home and foreign mission work is not so attractive, and so promising as are some other avenues of activity

opening up for our college men. In my judgment it is not so much a question of order as it is a question of recompense and success.

"I am quite willing to admit that the order question may have its influence, for it is a growing question in our growing church. It has now quite outgrown the question of plain dressing. He that would confine it to the cut of a garment is indeed a man who has not looked into the tendency of the times. It now includes not only the gospel principle of plain dressing, but the admission into the church of secretism and worldlyism of many types and forms. If the church were to adapt her practice to the demands of the times in which we live, primitive Christianity, so far as the Brethren Church is an exponent of primitive Christianity, would be lost to the world.

"Your information, that the board has been led to think of giving up city mission work, is incorrect. In the discussion of these questions it has been said that we must adopt better methods for carrying forward the work, or we might as well give it up in some places. But this is far from saying that it is the intention to abandon city work. Even the apostles were unable to establish the true faith in all the cities, but were compelled to shake the dust off their feet as a witness against some of the places in which they labored.

"If you have a plan, my dear brother, by which the Brethren Church can be held together as one body in the unity of the Spirit and at the same time have the change made you desire, I shall be more than pleased to have the plan. In making this statement I take it for granted your plan will not

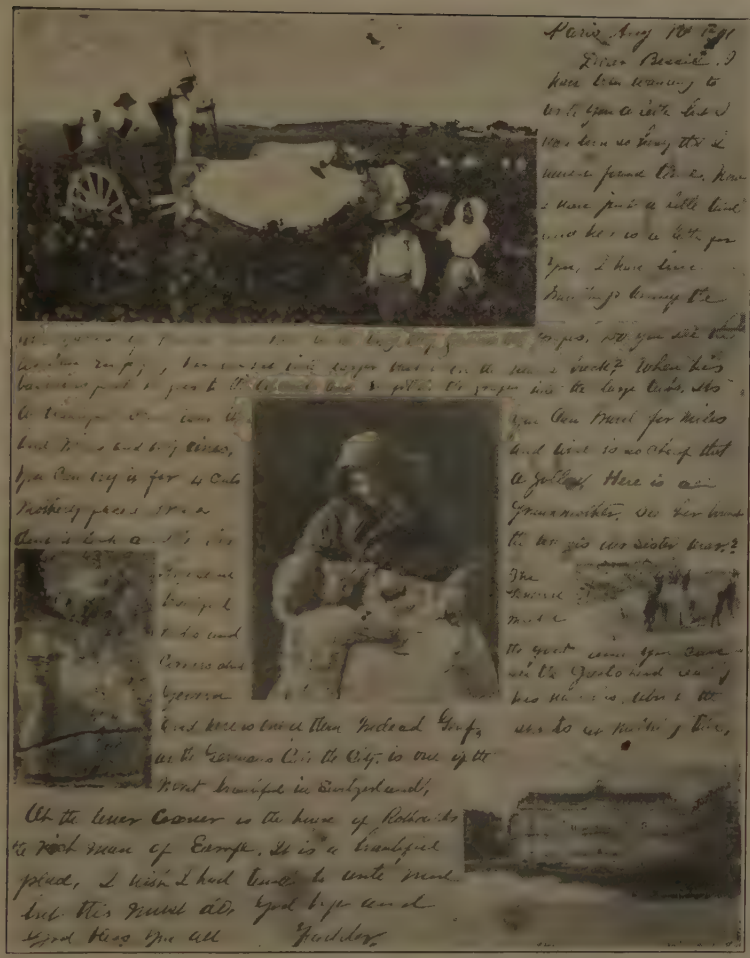
give up a single gospel principle which the church holds sacred today.

"I am not to be understood as saying, or believing, that the church does not need some changes; these will come as fast as we can bear them. Any radical move to secure such changes as are desirable will as certainly result in another division of the church as did the radical movement started by the Progressives. The church now has all the good things she then lacked, which they wanted, and has avoided the evils into which they fell. I think I know you well enough to know that you do not want another division in the church.

"You close your letter with an important question. How can those who have gone away be won back? How can our college brethren be brought into fuller sympathy with the church? It is a question that churches other than ours are asking. While you say that college men do their own thinking, others are also doing their own thinking. The Lutheran, the Methodist, the Presbyterian, the Baptist—all are asking why it is that we are having a dearth of students at our theological schools. How can we get our young men to make the requisite sacrifice to preach the Gospel of Jesus Christ? The answer to these questions, it is feared by many thinkers, is to be found in the tendency of university life. The great universities are becoming great educational trusts. With millions of money in their grasp, the tendency is to a looseness in faith. The Bible is discredited. The story of the creation found in Genesis is a myth, the Old Testament a collection of folklore, or traditions, and of the superstitions of an age when a written language was unknown. . . .

"I would plead with our college brethren, who have enjoyed better educational advantages than some of us who are older, that they cling to their faith in the Bible, that they stand firm for the unity of the church of Christ. Do not allow yourselves to be deceived with the false notion that plainness of dress holds the church back, and that, if the form of dress now held to were set aside, she would leap at once into popularity, and succeed where she now fails. It is not that which holds her back. It is the great underlying truth that the church and the world are two separate and distinct bodies, and that there always has been and always must be a conflict between the two. The world hated and put to death the Founder of the church, it counted his followers as the offscouring of the earth, it sought to stamp out the religion of the Man of Nazareth by persecuting unto death all who called upon his name, but it failed. What the world failed to do by persecution then it is now attempting to do by blandishments of refinement and higher criticism and unbelief. Instead of the bloody sword of persecution we have the scented, bejeweled dude and the fashion-loving lady; instead of the judgment hall of Cæsar, the university with its half-hidden infidelity; instead of the stake the sugar-coated unbelief of higher criticism. The world is trying with these blandishments and these devices to kill the spirituality of the church, and is fast accomplishing her purpose. God pity and help us! The world begins with flirtation and ends with assassination.

"You will pardon my seeming warmth displayed in the discussion of this question. It is a vital one and lies near my heart.



ONE OF HIS ILLUSTRATED LETTERS

"With kind regards to yourself and Sister H———, and with the hope that you both may be led by God, I am

"Yours fraternally,

"D. L. Miller."

Here we see the pains he took in answering questions:

"Mount Morris, Ill., Oct. 15, 1903.

"My dear Brother M———:

"I have your letter with a copy of the report and decisions of A. M. Committee to Western Pennsylvania and Western Virginia, and have given it careful thought and consideration. I cannot say that I fully understand the situation in your congregation, neither do I think it wise to advise on a question with which I am not fully familiar. It is impossible for me to get from your letter a full resume of all the committee has done and what has led it to the conclusion it has reached. From your standpoint you give very briefly what appears to you to be the situation. In order to be fully prepared to give an opinion I ought also to have the situation from the committee standpoint. The fairness of this statement will, I know, appeal at once to your good judgment.

"I am personally acquainted with the members of the committee. With two of them I have worked for a number of years in the important mission work of the church, and I have always found them fair-minded and disposed to do right as God gave them to see the right. I do not believe that either one of the three men would knowingly do a wrong thing, either in a personal matter or

church government. I also regard them as men of matured and sound judgment. I may further say if they have made mistakes they are of the head and not of the heart.

"With the foregoing in mind I take up the questions you ask in the order you have stated them in your letter, and answer them under the limitations given in the first paragraph of this letter:

"'1. Have we a right to do anything for which we have no direct gospel authority, either by positive command, or the general tenor of the Word?'

"Answer: Yes and no. We have the right as a church to adopt means to carry out the principles and doctrines of the Gospel. The means may change from time to time to meet changed conditions, but the principles are eternal and unchangeable, the same yesterday, today and forever. For example: at one time our church had no meetinghouses, the necessity for them not existing; now we have many. Once we did not have a mission board; now we have one as a means to carry forward the great work of the church. The church changed from the double to the single mode of feet-washing without disturbing the principle. This rule has been and may be applied to all our work. But the church has no right to bind upon any one, as a principle, anything not in accord with the word and the spirit of the Gospel of Jesus Christ. At this point the clearest distinction must be made between principles and means to carry them out. The first are God-given, made in the council chambers of heaven; the second are man-made and are devised for successfully carrying out the former. Unless a clear distinction is made at this point we are liable to fall into confusion. Admitting that the church has

the right to adopt means to carry out the principles of the Gospel, then it follows that this should be done by a representative body of the church, and when such a body of the church, moved by the Spirit of God, adopts a rule of action, not contrary to Divine teaching, all the members of the church should walk according to the rule. There is no other way to maintain the unity of the church. If each member, or group of members, do as they please, confusion and anarchy result. If conditions change and a change of means is required the change must come through the representative body of the church. This is a fundamental law lying at the very foundation of all unified government and is a law of God. See Acts 15.

"'2. Do we need more than the Gospel and our baptismal vows to keep us faithful, loyal and devoted to Christ and his church?'

"Answer: We need the fellowship of the church membership, the watchful care of the overseers whom the Holy Ghost hath appointed to watch over the flock, the counsel and advice of the united body of the church, and the help, the love and the sympathy of our fellow-Christians. To attain to the highest possible degree of spiritual development we need every possible means afforded by the church and the Gospel. Even with all these means of grace some fail to grow, become spiritually dwarfed and die a spiritual death. 'Thou hast a name that thou livest, and art dead' (Rev. 3: 1).

"'3. Why should members who conform to the order of the church be required to sign a paper in order to hold their membership in the church?'

"Answer: I know no reason why such a de-

mand should be made. I find no such requirement in the paper you sent me. Did the committee decide that those in order should sign a paper to retain membership in the church? If so, they have made a mistake.

"'4. What constitutes the order of Christ's church as taught and observed by our Lord and his apostles? Does not the true Christian always live right and dress right?'

"Answer: First. Nonconformity to the world (Rom. 12:1-3). Men to have their heads uncovered and women their heads covered in time of prayer (1 Cor. 11:1-16). To wear modest apparel, not to dress in costly clothes, not to wear gold as an ornament, nor to wear braided hair (1 Tim. 1:9-10; 1 Peter 3:3-4). The letter and the spirit of these scriptures if obeyed from the heart would make the Brethren Church a very plainly-dressed people. Second. The true Christian sometimes makes mistakes and needs reproof and correction. It was for this very purpose that the inspired teachings are given so that the man of God may be complete, completely furnished unto all good works (2 Tim. 18:17).

"'6. Can a proud heart be made humble by simply placing certain forms on the outside?'

"Answer: No; never. No more than you can give a man a new heart by baptizing him, or make him humble by having him engage in the ordinance of feet-washing. Neither will the humble heart place the garb of pride on his body. One says to me, 'I am humble in heart and it doesn't matter what I put on the body.' When I see such an one decked in the tinsel of costly and fashionable ar-

ray, I always think of the old countryman who bought a clock, and, finding that the hands did not indicate the right time, took them to the clock maker and said, 'These hands do not keep the right kind of time. I want you to mend their ways.' The man of clocks replied, 'My friend, you must bring the clock to me, and I get inside of it and make that right and the hands will point out the right time.' If the dress of a man or woman is not in line with the teaching and spirit of the Gospel, if it is not becoming to those professing godliness, if it is inconsistent with true humility, I always tell them to go to Christ and get the heart set right, and then the outside, the hands, will indicate the correct style of dress. It must be from the inside out and not from the outside in. Even unto this day there are those who, having a form of godliness, deny the power thereof (2 Tim. 3:5).

"'7. Can we find one instance upon record where the Savior ever used any other method than that of teaching and drawing men unto him by the precious cords of love?'

"Answer: We have the incidents in Christ's life and methods of the cleansing of the temple when he severely rebuked members of the Jewish faith and drove them out, and of the teaching in the parable, where men were compelled to come to the feast. There are cases where, admonitions failing, harsher measures were used by the apostles. But the spirit of the teaching of Christ is that of love and entreaty, and this spirit should characterize his church. Excision is only to be resorted to when love, entreaty, admonition and reproof fail time and again. As long as there are signs of spiritual life and a disposition to be led

in the right way, harsh means should not be resorted to.

"'8. If we are his true followers (which I trust we are), dare we use any other way than leading and teaching the people to live temperately and consistently in all things, to God's glory?'

"Answer: As stated under No. 7, only in express cases should resort be made to the severity of expulsion. Where a principle is at stake and love and entreaty and admonition and reproof fail, as they sometimes do, and there is a going worldward instead of living to God's glory, then, and then only, should Paul's harsher measure, excommunication, be resorted to.

"'9. Should we not all exercise a good deal more charity and forbearance and patience toward those who cannot see things as we do?'

"Answer: Yes. Let love abound, and let patience have her perfect work. None of us are as patient, and as loving and as kind as we ought to be. We must have forbearance and we must receive the weak but not to doubtful disputation (Rom. 14:1).

"'10. Which should we obey, God or man?'

"Answer: Obey God rather than man, always and under every conceivable condition. If man forbids you to be a witness for Jesus or to speak his name, pay no attention to him, even if it brings you stripes and death. If man forbids you to obey all the commandments of the Gospel, if he counts you as the offscouring of the earth, because you have an humble heart inside and outgrowth of an humble heart on the outside in the form of modest, inexpensive apparel, go on your way, obeying from the heart that form of doctrine to which you have

been delivered, rejoicing in your heart, for great is your reward in heaven. If ostracism, persecution, stripes, imprisonment, suffering and death come to us because we follow the lowly Nazarene, let us follow him all the way, for we know that all who live godly in Christ Jesus shall suffer persecution (2 Tim. 3: 12).

"I have now, my dear brother, followed closely along the line of the questions you have asked. In the fear of God I have answered, realizing that I must give an account for what I have written. I have used my best judgment and I am fully persuaded that the answers are according to the Word of God. As such I submit them to your careful and prayerful consideration. Receive them only so far as they accord with the truth. That far you are under obligation to receive them.

"I am much concerned about the present condition of the church, of which the difficulties in your congregation are an exemplification. I recognize the gravity of the situation and very much fear, unless wise counsels prevail, that another division is imminent. May God in his wisdom avert such a calamity. We have passed through one ordeal, and that ought to be enough to last the church until the coming of the Master.

"I am very glad for one statement in your letter, that you do not intend to leave the church. Let us stay by the church. Rather give up some of our views than to bring devastation that will surely follow another division. I would counsel you all to stand by the church and accept the committee report. If there is a needed change in methods let us secure it as a united body at our Annual Meeting. We must stand together. I do not always

have what I want from the Conference, but I am willing to let my notions pass and accept the voice of the Conference so long as it does not ask me to go contrary to the great principles of the Gospel. Last year I verily believed that a modification of our position on life insurance should pass the meeting, but when two-thirds of the Conference could not be had to vote in favor of the change, I bowed in submission to the decision. I know no other way to do and at the same time maintain the unity of the church.

"I have taken a good deal of time to give you careful and considerate answer to your letter and the questions you have asked. May God so direct that the peace and unity of the church be maintained and may we more and more glorify his great name by living the Christ life. Yours in Christ,

"D. L. Miller."

* * * * *

"Jan. 14, 1914.

"To be economical, to save what God blesses you with so as to be able to give to all good things and to the poor and needy is a noble virtue, and one, it seems to me, all too scarce among professing Christians. But to oppress the poor wage earner, to use graft to increase one's income has always been and always will be wrong. Tainted money will never buy virtue and righteousness. And yet there is the other side. As for me I shall not be too severe on the other fellow, for I cannot look into the heart of the moderately rich man and know his motives. God alone can do that. As for myself, I should be afraid to die rich. A brother who has been hoarding his wealth said to me, 'Brother

Dan, I could die easier if I did not have so much money."'

* * * * *

"Sept. 22, 1914.

"We are so often misunderstood in this world. 'For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as I am known.' To me this will be the great joy of heaven. Nothing hid, no misunderstanding, no heartaches for a lack of appreciation. You will be able to look into my heart and know me as God knows me and I shall have the same blessing."

* * * * *

"You know we are not always conscious of our faults, and that is, no doubt, true in my case. I have tried to do my best and these days I come to feel that my best has been poor indeed. Not what I have done will count in the end, but what Christ has done for me."

* * * * *

ON CHRISTMAS

"Dec. 24, 1912.

"Maybe that it's the Christmas spirit that has got hold of me and makes me feel kindly toward everybody. I have been helping a bit to bring cheer into homes where poverty finds an abiding place and it makes me feel good.

"'For the world is full of roses, and the roses full of dew,
And the dew is full of heavenly love that drips for me and you.'

"Tomorrow we will have a quiet Christmas. Just Mother, Minnie and I. There is to be a roast

chicken, cranberry sauce and sweet potatoes. So much I have learned of the bill of fare. As to the chicken I cut its head off this A. M. The bloody deed was done, as befits such murder, in the dark cellar, and the fowl's blood flowed in a box with the lid put on after the headless bird was in.

"God bless you all and bring to you good Christmas cheer."

* * * * *

CHURCH GOVERNMENT

"Jan. 1, 1912.

"Your research on the question of Church Government is interesting. I went over the question years ago and settled it for myself, that the Church of the Brethren comes nearest to the Scripture of any that I could find. While I did not find it perfect, I found it better to my liking than any other. I could not accept Erastianism, and the doctrine that the church was without external organization I could not accept for a single minute. The popish theory was the most repugnant of all to my notion of things, and also to the Scriptures as I understood them. The prelatical theory, holding firmly to apostolic succession, so ably discussed, and its weakness shown by Stein in the Stein and Ray debate, was not to be considered a moment if I adhered to the Scriptures. Thus by systematic study and rejection I centered on two forms, the Congregational and the Brethren's. Sifted down to the kernel, Congregationalism holds that the governing body or power is in the organized congregation. Each worshiping assembly is complete in itself and independent in itself, and for the life of me I never could see but that, carried to its logical conclusion, it meant individualism, and that is

not in harmony with the thought that the 'church is the body of Christ.' By elimination I came to our own firmly-grounded scriptural doctrine of church government. The congregation is the unit of power, transacts its own affairs, decides upon the necessary qualifications of membership, has power of excommunication, and every member, male and female, has right of vote. The visible church is one in the sense that the smaller part is subject to a larger, and the larger to the whole. Bishops and ministers are the highest permanent officers, and these are to be followed only so far as they follow Christ. The Annual Conference is but the representative body of the whole church, and has power of the whole only when it acts in conformity with the Scriptures. It is not legislative, but executive in its authority. It has made mistakes and righted them and will make more. It is a human organization, divinely authorized, and divinely approved when it meets in the Spirit of God and all its delegates are Spirit-filled men. The whole scheme to my mind comes nearer the teachings and the spirit of the Scriptures than any other form I have found, and I accepted it years ago fully and unreservedly."

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ABOUT THE DEATH OF BROTHER J. G. ROYER

"Feb. 9, 1917.

"Aside from your mother and Mary I feel that no one at Mount Morris will miss your father as I will, if I return. I have already intimated to you that Mount Morris will never be to me what it was when he was there. He was in my home so often and we talked over church problems and our own

personal experiences so many times in real heart-to-heart talks that I shall miss him so much. In a way I do not feel like going back to Mount Morris again. Mother and I have now planned to stay here until Annual Meeting time, and then come back here again if all goes well with us. Of course this may be changed, but it seems now that we shall do that way. Then if we are spared we may spend another winter here.

"The departure of your father has also deeply impressed me that I am among the aged. Really, I have been unable to realize this. Somehow it seemed out of the question to me mentally that I had lived over seventy-five years. In a little over four and a half years, if the Lord spare, I shall be eighty, and I know that when one reaches that age he is an old man. When I was your age I used to say, 'If the Lord spares me I still have twenty years to work.' That time has passed so swiftly that I cannot tell how the years have fled.

"The respect shown to your father is only a manifestation of the good he did among those who came in touch with him. His life was full of good works, and as I always understood him he never rested his hope of salvation on good works but on Christ and him crucified."

* * * * *

ON THE WAR

"May 14, 1917.

"Just before I left home I read Carlyle's history of Frederick the Great, the second king of Prussia. When his father William died he ascended the throne and at once marched his army over into Silesia, Austrian territory, and held it.

Prussia was then not larger than the six counties of Northern Illinois and had a population of but 7,000,000 souls. Frederick had a three years' war with the great Austrian Empire and came out ahead and held Silesia. Later he had a seven years' war with England, Russia, Austria and France. His little Prussian army fought seven years and Frederick came out ahead and still held Silesia. He also added other territory to little Prussia. The present Hohenzollern, the German Emperor, is of the family of Frederick the Great and has his ambition and support of the German people. If the Allies hope to crush Germany they must not look for the war to close at an early date, and the United States has bit off a mighty mouthful and will learn something before this war is over. The Germans are as loyal to their emperor as any people can be. They believe he was appointed by God to rule Germany and make it the ruling nation of the world. We hear only one side of affairs now. The Germans up to date have had remarkable success. When the history of this war is correctly written we will read many things to surprise us."

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"The manifestation of human weakness only confirms me in my often-expressed opinion that there is a limitation to all human strength, talents and even virtues. Nature is not uniform in distributing her gifts. When she makes a man great, or strong in this or that line, she often leaves him deficient in other respects, like Samson with his locks clipped, as weak as other men. We must not remember men by their weaknesses, but by their whole life, their efforts to do good and their desires

to do right. So David, the man after God's own heart, must be remembered, not by his fatal weakness, but by his strength, especially by the great book of the Old Testament in which are found the beautiful and glorious songs of the 'sweet singer of Israel.' It would seem that Jesus recognized the human limitation when he illustrated a great truth by the story of the talents, and when he said no one is good save God. So when we think of the weakness of others let us remember the good in others."

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"Nov. 23, 1917.

"Personally I am having peace and joy. I am using my strongest efforts these times to think no evil or say an unkind word about any one. God has so abundantly blessed me and I have so much to be thankful for. From the very depths of my heart I thank him."

CHAPTER XXIX

Sermons

FATHER MILLER preached from outlines carefully inserted in his Bible. One of his favorite themes to talk about was love, and he often used the thirteenth chapter of First Corinthians as a text for his addresses. "The Marks of the Lord Jesus" was another sermon he frequently used, and it was with that subject that he closed his last series of meetings at Welsh Run a few weeks before his death. For years he had been one of the best-liked speakers at the Conferences, and some idea of the care he took in preparing these addresses can be gathered from the one on "China."

The truth of the Bible; a belief in good works, hope, faith and love, not as a means to salvation, but the natural growth of a Christian life, the crowning gift of which is redemption through Jesus Christ; and a firm conviction that primitive Christianity was the only true expression of Christ's teachings were the underlying themes of all of his public utterances. The greatest sermon of all was his life, for he literally lived his teachings. As one friend wrote Mother Miller after his death, "I believe that Mr. Miller was the most

Christlike man I have ever known," so he strove first to live the Christ life, and then taught it.

THE MARKS OF THE LORD JESUS

A sermon preached by Bishop D. L. Miller in the Railway Library at Bulsar, India, Sunday evening, Dec. 11, 1904, from the text, " From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." This is copied as reported in the *Bombay Guardian,* issue of Jan. 21, 1905:

" Turning to the Revised Version, we find a change in the language of the apostle which makes the figure more striking. The language is, ' I bear branded on my body the marks of the Lord Jesus.' The illustration is drawn from the ancient custom of branding slaves. The master of slaves caused his initials, or symbol, to be placed upon an iron, and this was heated and pressed upon the palm of the hand or on the forehead, and thus the owner's name was branded upon the body of the slave.

" From this custom of branding we have the root of our word ' stigmatize,' coming from the word ' stigma.' So that when the apostle said that he bore upon his body the marks of the Lord Jesus, he gave the idea that it was not an honorable mark in the eyes of the world. This thought is fully in accord with what he says in another place, when referring to the Christians, ' for we are counted as the offscouring of the earth.'

" Bearing marks on the body is frequently referred to in the Bible. In the book of Revelation

we are told the time will come when Christians will not be allowed to buy or sell unless they bear the mark of the beast in the forehead.

"Among the Jews, in early times, it was customary to mark on the flesh by cutting or tattooing. The Israelites received this custom from their association with the people of Egypt. And even to this day, in Nubia and Abyssinia, many of the people bear great scars on their faces, from the ancient custom of making cuttings in the flesh.

" This had become so common that when Moses led the children of Israel out of Egypt, the Lord gave commandment that they should make no cutting in the flesh, nor print any marks on the body. In India it is so common for the idol worshiper to bear the marks of the idol he worships, on his forehead, that reference to it need scarcely be made. I believe, however, as in the days of the Israelites, so today, all such markings are an abomination in the sight of God.

" While Paul doubtless referred to some of the physical marks he bore, we are to look deeper than this for the full significance of the text. There was no question but that his body was scarred, and bore deep marks of his sufferings for the cause of Christ. Five times was he beaten with forty stripes save one. He was stoned and left by the wayside in a condition that led his persecutors to believe that he was dead. And he could not have passed through these sufferings without bearing the marks upon his body. And when we recall to mind that cruel instrument of torture, the Roman scourge, it can easily be believed that he bore on his body the same marks borne by our Lord Jesus.

"But we turn from the physical to the spiritual nature of man. If we are to be worthy the name of Christians, we must have not only a form of godliness, but the indwelling power of the Holy Ghost. We must have branded on our hearts and souls the marks of the Lord Jesus Christ. And in this the Christian religion commends itself as being better than all other religions in the world. It is essentially a heart religion. It takes away the evil conscience, purifies the soul and makes clean the heart. While other so-called religions are made up largely of outward forms, of image worship, of idol ceremonies, of fasting and feasting and debauchery, the religion of Christ brings all the appetites into subjection to his righteous will.

"The marks of the world and of sin are apparent on every hand. The man who indulges in strong drink, who has fallen into the vice of intemperance, bears branded all over his face the marks of the drunkard.

"The licentious man bears upon his face marks of his impure heart. He may think that he can hide what is within, but sin has left its mark upon his face, and he can never approach a pure, virtuous man or woman without detection. And so crime of every kind leaves its sure mark upon those who engage in it.

"While sin leaves its mark upon its victims, righteousness, holiness, and godliness also stamp themselves upon the features of the true followers of Christ. And O my Christian brethren, I would that we were branded for Christ, for we are not our own, we are bought with a price, even the precious blood of the Son of God!

"These brands upon us and these marks we bear are to be so distinct that we may be known as Christians wherever we are, 'For ye are my epistles known and read of all men.' 'And they took knowledge of them that they had been with Christ.' 'Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.'

"The religion of Jesus Christ is not like a garment, that you can lay off and put on at pleasure; not like your best coat, kept for special occasions, which, for example, is worn to church on the Lord's Day, and in the evening taken off, brushed up, and laid aside until the next Lord's Day. The religion of the Lord Jesus is so deeply branded on the body and into the heart that we wear it every hour of every day of every week of every month of every year, of all the days and weeks and months and years that God shall give us to live in this world.

"One of the special marks to be deeply branded upon the heart is the Love Mark.

"This mark is the real test of discipleship in Christ. 'By this shall all men know that ye are my disciples, if ye have love one for another.'

"There is nothing whatever in mere name. Christ did not say, 'If ye have been baptized,' 'If ye have your name written on a church book,' 'If ye have washed the saints' feet,' 'If ye salute your brethren,' 'If you make long prayers,' 'If ye fast often,' that 'by these signs shall men know that ye are my disciples.' But he did say, 'If ye love one another all men shall know that ye are my disciples,' his brethren and his sisters.

"Love places the employer and the employed

on the same common level, each interested in the welfare of the other. The same relation that existed between Boaz and his reapers will exist between every employer and employee who has the love of God in his heart. 'And behold, Boaz came from Bethlehem and said unto the reapers, "The Lord be with you," and they answered him, "The Lord bless thee." ' Beloved, I want to say to you in this country that the employer who enjoys attending services on the Lord's Day, having the love of God in his heart, will not fail to see to it that his servant has a chance to attend services, too, that day, if he wants to.

"When the Pharisees came to Christ and asked him which is the first commandment, his reply showed the high estimate he placed upon love: 'Hear, O Israel; the Lord, our God, is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.'

"Logically following the love mark is that of obedience. If we are branded for Christ, if we bear in our hearts the marks of the Lord Jesus, if we love God with all the mind, heart, soul and strength, our greatest joy will be in doing the things that he has told us. 'If ye love me, ye will keep my sayings.'

"Between the child of God and his Creator there can be no argument or contest as to the things that God has told him to do. Whenever the creature disputes with God, he sets himself, the ego, the 'I,' above God, and thus becomes a self-worshiper and is guilty of idolatry. So it was

with Saul when he presumed to set aside the commandment of God and walk according to his own wisdom. The prophet Samuel rebuked him most severely in these remarkable words: 'Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry.'

"So with the child of God who bears the marks of the Lord Jesus, the love mark and the obedience mark, he will be found joyfully and gladly obeying everything that the Lord has told him to do, and refraining from those things that he has been told not to do. 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. Swear not at all, neither by heaven nor by earth, nor by any other oath.' If all professing Christians had the love and obedience marks so branded on their hearts that they would refuse to take up arms, go to war and kill other men, who are just as good as they are, wars would cease upon the earth, and we would not need to witness today a great Christian nation, instead of taking the Gospel of Peace to a heathen nation, trying to crush them by the strength of arms.

"O Christian men, O you who uphold the Gospel of love and mercy and kindness, O you who lack no sympathy with the society for the prevention of cruelty to animals, let us take our stand firmly against the horrible cruelties, the carnage, the bloodshed and the murder of modern warfare! The most effective protest the individual can make against war is that he himself shall in no wise become partner in the crime.

"Worldly societies have their marks—the three links of the Odd Fellows, the square and compass of the Masons, the bronze button of the Grand Army of the Republic. Why should not Christians also be known by their simplicity in life and dress, by the absence of the cold formalities of society, and by a distaste for all those things that are most highly esteemed among the pleasure seekers of the world?

"A third mark that every Christian should have is that of witnessing for Christ. This is not the duty of the preacher only, but of every member of the body of Christ. 'Ye are my witnesses.' The rapid spread of the Gospel in apostolic days was not the immediate result of the preaching of the apostles, but it did result from the fact that those who were scattered abroad in all parts of the Orient went everywhere, bearing witness for Christ. The strongest preacher in the world is the humble Christian who settles down in a community, labors with his own hands and lives the Christ life, showing to his fellows that he has the love mark and the obedience mark and the witness mark branded on his heart. A thousandfold stronger and more eloquent are his sermons hour by hour and day by day than the orations of the worldly-minded preacher whose life is very often out of harmony with his teaching!

"If the Christian people of all ranks, who are domiciled in India, were to take up the gospel story as did the Christians of the early centuries, and tell it to their fellow-men because they believe it is the truth of God, the wonderful story of how India became Christian would, in a very few years, chal-

lenge the admiration of the world! This is a great opportunity standing knocking at your doors!

"The man of God who bears these marks about him will be humble in the true sense of the word. He will not be so much concerned as to the place he occupies in life, or to the publicity given to the acts of his life, as he will be about loving his fellowmen, obeying Christ, and bearing witness for him.

"I am not concerned for reputation, as men say,
My business is to please him day by day.
I've no desire to be 'mong men one widely known,
I seek to worthy stand before his throne."

ADDRESS ON CHINA

"China is one of the most densely-populated countries in the world. There are millions and millions of people there who have never heard the Gospel, and we want to send missionaries to tell them the glad tidings of the Gospel. You have heard that they were killing missionaries. You have heard that they were massacring the foreigners, and it has been a surprise to me since I have been there and learned the conditions, learned the history of the country, the dealings of the so-called Christian nations with them—I will not say Christian nations—I will modify that by saying the so-called Christian nations—it is a surprise to me that they would allow missionaries to land in their country. And the reason I make this statement I will give to you.

"You have heard something of the opium war. In 1834 the English Government took over the East India Company and assumed entire control of India. Prior to this time the East India Company, finding an excellent field for the growth of

the poppy and the manufacture of opium, started its cultivation along the Ganges. And in order to make a market for it—you know it does not make much difference how much corn you raise, if you cannot sell it—in order to get a market, they sent a cargo to China and distributed it free among the people, in order to create an appetite for its use and thus create a market for it: very much like the manufacture of cigarets in this country. They put a little bit of opium into the cigarets so as to create an appetite for the tobacco and opium together. So when the East India Company found its opium business started, they found that there was considerable revenue accruing to the government annually. The Chinese emperor—a heathen, understand me—the Chinese emperor, a heathen, protested to the head of the English church, the queen of England, a Christian, and protested against the sending of opium into his country. He said:

"'You are sending something that destroys the soul and body of the people of my country and I want to protect them from it.'

"But the English did not listen, did not take any account of that. The plea was that 'we have got to have money to run the government'; just as our city fathers will tell you that we have to have money from saloon licenses to run the city. And so it was there.

"The Chinese emperor said to his people that all of them found smoking opium or using it in any way would have to be put to death, and he took a number of them down before the opium manufacturer of Canton and had them beheaded. This didn't stop it. Then he sent his officers to Canton to the

British factory, and they seized 21,000 chests of opium, worth about $6,000,000. They dug two long trenches out by the river side, threw a lot of unslacked lime on the opium and poured water on it and absolutely destroyed it. That opium never hurt anybody after that.

"But the Chinaman had to pay the bill. England sent over three warships, which bombarded Canton and killed two or three thousand Chinamen. A few Englishmen were killed. It was like a brutal giant going in with a club and killing a lot of children. The Chinese are peaceable. They didn't know anything about war and don't know it yet. The result of that wholesale murder—for I can call it nothing else—was that the Chinese sued for peace and a treaty was made. The English Government demanded of China $21,000,000 as an indemnity and the opening of five ports, Canton, Hongkong, Amoy, Fuchau and Shanghai for the introduction of opium, and also took from China the island of Hongkong, where the city of Hongkong now stands.

"When the commissioners met to determine the treaty of peace, the Chinamen said to the Englishmen, 'Now can't you deal fairly with us? Can't you stop growing poppies and shipping this stuff here?' The Englishmen said, 'You teach your people to be virtuous and stop using opium and we will stop shipping it to you.' That is the only reply they ever got. The result was that opium was introduced into China, until there are tens of thousands of Chinamen who are smoking themselves into insensibility, and we talk of them as being a low people because of that. But is it not

a fact that the white men—and I am ashamed to know that I am a white man when I say these things—is it not a fact, in the treatment of those people by a Christian nation, that there has been placed on the escutcheon of civilization one of the darkest blots it bears today?

"Then followed the wars of 1860 and 1900, the German Emperor taking a slice of the Chinese Empire, and the French people taking another, and the English another and the Russian another, robbing and stealing from them.

"And remember, now, the main point, that the Chinamen could not differentiate between the missionary who comes from England, comes from the country whose people did this kind of thing, and the missionary who comes from America. The Chinamen says to both of them. 'You are a propagandist of political teaching, and we do not want you here.' I am not surprised that conditions are as they are, and that there is this prejudice against the missionary.

"Can we open a church there? I wish we could have uncovered our peace principles long ago. I wish the world knew that there was a people willing to go to China today who would say, 'We are not after your money or your territory, and we do not want to subvert your government; but as peaceable, loving citizens of the kingdom of God, we come to bring the name of Jesus Christ to you. And so long as your government does not ask us to do anything contrary to the teaching of Christ, we will obey all of your laws. We are not men of war. We do not fight.' I believe if we can memorialize the Chinese Government and let them

know our peace principles, we can go to China and receive a welcome there.

"Before the Tartar invasion of China, up until the opium war, the Chinese had no war. Just think of it! Two hundred years without war! They are a kindly, peaceable people who know nothing about fighting. If they had been left alone, there would have been no war in China until this day. Our Missionary Committee has decided to make an effort to open a mission in China. But first it will memorialize the Chinese Government. It will set forth that we are not political propagandists, but religious teachers, teaching the peaceful religion of Jesus Christ, and then it will properly organize a mission band with a good, strong leader and a medical man and send them to start the mission. It may take a year or two, but we ought to proceed along lines that will insure the greatest possible results in the end.

"Another thing about the Chinese: they have a very old civilization. When our grandfathers, and great-grandfathers, and great-great-grandfathers, going back eleven centuries, were living in caves and dens in northern Europe and clothing themselves with the skins of wild animals, the Chinese were manufacturing silks and wearing them in China. Long before we knew anything about clocks, they had clocks in China. Long before Gutenberg invented movable type, the Chinese had movable type and printed with it. They invented gunpowder, and two thousand years ago made glass vases. Solomon said, 'Do not look upon wine when it is red in the glass.' We say red in the cup. And Voltaire said that the Bible was not

true because glass had not been invented when the Bible was written. Don't you know that vases were made in glass and cups were made in glass in China more than one thousand years before that word was put into the Bible?

"They are a remarkable people and very conservative—exceedingly conservative. The reason for that is that they reverence their parents. If there is a people on earth who live up to the fifth commandment, which bids us to honor our father and mother, the Chinese are that people. They not only reverence their parents living, but dead. When a Chinaman dies and has a large estate, it is divided among his sons. If he dies and has a large number of debts, the payment is divided among his sons and the sons see that those debts are paid. Think of that a moment, and think about the lessons we might learn from that, the lesson that Jesus Christ gave when the question of inheritance came up. There has been more trouble made in the world about inheritance than anything else. These people not only divide the inheritance, but divide the father's debts and see that they are paid. They do not want a stain to rest on the father's memory after he is dead and gone. These people have these principles founded well in them, and I believe they would make very good brethren and sisters. They are exceedingly conservative because they say 'Father did it this way, and I do not want it changed from that.' That is their belief.

"I saw them weaving silk at Canton with an old-fashioned loom that had been used in Canton two thousand years ago and it had not changed.

See one of them coming to this country with his queue, his 'pig-tail' as it is called. You can offer no greater insult to a Chinaman than to cut off his queue. If you did, he would do as David did with the men who went over to the enemy. David sent word that they should remain at Jericho until their beards were grown again. The Chinaman will remain in seclusion until his hair has grown the proper length.

"I was very much interested not only in their silk weaving but their carving and industries of different kinds. I will give you an illustration. They take a ball of ivory, which is perfectly round and perfectly smooth. Ivory is the hardest bony substance in the world. I saw an ivory ball of that kind which had carved out inside of it another ball of lesser size, and then another inside of that, and another inside of that until there were twenty-one balls carved out of one piece of ivory. I used to do a little carving in soft wood when I was a boy, and I thought I did a great thing when I carved out of a piece of pine two links and a swivel and one ball inside, but I shall have to give all of that up after seeing what a Chinaman did. They carve ivory in the finest possible shape. I say this to show how bright they are.

"In San Francisco, and all over California, you will notice that the vegetable markets are in their hands. You do not find a Chinaman in jail or in any riots, but they tend strictly to business. A Chinaman is a vegetable raiser and seller. I do not wonder at that after seeing the vegetables raised in China. I think of all the places in the world I saw the finest vegetables raised in China.

"And as to their reception of travelers, they told me when I went to Canton I must be very careful because there was a good deal of disturbance. I did not want to get into any disturbance. I believe in peace and I am awful sorry that we have lighted our candle, and instead of letting it shine over the world, as we might have done, we have covered it under a bushel. We did that at Harrisburg. We came near memorializing the government and telling them about our peace principles, but some of the brethren thought that it was not the best thing to do.

"Now I will tell you how I was treated in Canton. I got in a chair. That is the only way to go through the city. It would be safe, but it would not be wise to try and thread your way through Canton. I got into the chair and two men carried it. It was swung between two bamboo poles and their ends placed upon the shoulders of two men, and in that way was carried through the city. We had not gone far before they said,

"'Melican man too much heavy: must have another coolie.'

"They thought I was too big, and then they got another man. And then pretty soon they said they must have another man. So they got four men to carry me through the city. We went through the crowded city. It was a perfect jam wherever I went, and I never had the slightest discourtesy shown me.

"After we got through I went to the execution grounds and to the temple and to the ivory carvers, and then went into the silk shops and saw them

weaving with the old-fashioned looms used by their ancestors before them for two thousand years. And after getting through, I dismissed the guide and had the four men carry me back to the hotel alone, and they never offered me the slightest discourtesy. If they had not been disturbed and robbed and killed, I believe that with our Bible principles we could go in there and get thousands of those people converted to Christ, and I believe we will do it anyway. I have faith enough to believe it will be so ordered, because the world is coming to our notions on this peace question. The Brethren have held it for years. We held out against slavery until the world came to our side. We have held out against intemperance. We are the oldest temperance society today in the world. I believe God Almighty will bring the world around to our side on the peace question. When these brethren and sisters go to China and work patiently and teach the true principle, showing that we are Christians, not only in name but in fact, and that we carry out every principle of the Gospel, when we can reach them and touch them in this way, I say that I have faith to believe that in the years to come we will have just as many Christians in China as in the United States."

LIGHT AND HEARING

"'Ye are all the children of light, and the children of the day. We are not of the night, nor of darkness' (1 Thess. 5:5).

"'Let every man be swift to hear and slow to speak' (James 1:19).

"The Christian is the light of the world. And Christ says, 'Let your light so shine before men

that they may behold your good works,' and be induced to turn to Christ. If you are in the light and the light is in you, you don't have to ask the church council whether you are spiritually minded, nor the deacons whether you are growing worldly. 'If the light that is in you be darkness, how great is that darkness!'

"An old Oriental proverb says there are four kinds of hearers—the sponge, the funnel, the filter and the sieve. The sponge absorbs all and gives out none. These receive the light but give out no light. These are they in whom the light is darkness.

"I read that once upon a time came three men to the Lord of the Great White Fire asking for the light. 'Take it and use it,' said the Lord of the Fire, and the men went on their way rejoicing. One found his way to a dark valley, surrounded by great, slimy, gloomy walls, where thousands of men and women groped in darkness and were unable to find their way to the light. Then the man took a bit of the great white fire which the Lord of the Light had given him, and lighted a great torch, and led the men and women out of the darkness into the light.

"Another went out upon a great, cold, dreary plain, swept by the winter winds, where men and women were wet and cold and freezing to death. And he lighted a great fire and warmed them to life again. And there was rejoicing and happiness and he led them into the way.

"And the third one said, 'I will hide the fire in my heart. I will hide it away from the cold

blasts of the winter winds, where it will never be harmed and never go out.'

"Then came three men to the entrance of the way where the Lord of the Great White Fire met them. And he said, 'What of the fire?' And the first one said, 'I went into a great, deep, dark valley surrounded by slimy walls, where there were numbers of men and women groping in the darkness, and I kindled a torch and led them into the light.' And the Lord said, 'It is well. That light is the light of eternal life and it shall never go out.'

"And the second one said, 'I went out on a cold, dismal plain, where men and women were freezing to death, and I kindled a great fire, and they were warmed again into life, and went on their way rejoicing.' And the Lord of the Light said, 'It is well. The fire you kindled is the fire of human kindness and it shall never be extinguished.'

"And the third one said, 'I hid the fire in my heart, where storms and winds could not affect it, and it would not go out.' And the Lord touched the man's heart, and behold it opened and there was a little black coal and a few white ashes. Christian, so let your light shine, that men may know that you have been with Christ and learned of him.

"Then there are hearers who are like the funnel. They take it in at one ear and let it out at the other. Everything that a funnel takes in runs out at the other end. And so it is with some men when they hear the Word of God. Once a preacher preached a great heart-searching sermon. He did not generalize, but he touched upon personal weaknesses and personal sins. The power of the Holy Spirit was upon him and many who heard him were

touched to the heart. There were in the congregation three men. James looked over where William was sitting and said to himself, 'I wonder if William is getting anything out of this sermon. It fits him exactly and I hope he is getting it.' And William looked over at James and said, 'I wonder how it is with James. He surely needs this sermon, and I am afraid he doesn't get out of it what he should.' And John sitting back in a corner said, 'I wonder if those two old sinners up there are getting out of this sermon what they ought to have. They surely need it bad enough.' There was a little saint in the audience down whose cheeks the tears were streaming, because of her weaknesses, and she went home and cast herself down by the side of the bed on her knees and said, 'God help me. God help me that I live a better life.' The three men were funnel hearers. All they heard they let go through their ears to some one else.

"Then the third class of hearers are like the filter—let out all the pure water and keep back the filth. These are the critics. They will say, 'Well, now, that preacher preached a right good sermon, but his gestures were not right. He had his hands in his pockets. He didn't seem to know where to put his hands. He made mistakes in grammar. He used a pronoun when he should not have used it. He said many good things but—' and the 'but' goes down your back like an icicle, making you shiver—'he repeated his text too often.' Or perhaps he did not repeat it often enough. The preacher said a great many good things, but the people got only the mistakes he made, and the things he didn't say quite right.

"And the fourth are like the sieve. They put the wheat and the dust into the sieve, and shake it, and the dust and filth fall through and good wheat remains.

"We should be swift to hear and slow to speak. I have never myself repented of taking plenty of time to think over a proposition before I spoke. Many times I have repented too hasty speech.

"If you are tempted to reveal
A tale some one has told
About another, make it pass
Before you speak, three gates of gold—
Three narrow gates. First, is it true?
Then, is it needful? In your mind
Give truthful answer. And the next
Is last and narrowest. Is it kind?
And if, to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be."

LOVE

Sermon delivered by D. L. Miller, March 22, 1903, Elgin, Illinois:

"I call your attention this morning, beloved, to the 13th chapter of 1 Corinthians. The subject under consideration is Love. And whilst I may speak to you as God gives me ability, I ask an interest in your prayers. And let me say, dear brethren and sisters and Christian friends, that I do not make this request as a matter of form, but I mean that I would like to have the prayers of every Christian person in this house this morning, that this hour's service may be for our good and

the honor and glory of God. I believe I have a right to ask this. I have a strong faith in the earnest and fervent prayer of the Christian man or woman, and I believe I have this class here before me this morning, and I ask you to pray for me while I talk to you.

"I think it is generally considered that the chapter read is one of the fullest and most complete in the New Testament. There are only thirteen verses in the chapter, and yet for fullness of expression and beauty of thought, outside of the Sermon on the Mount there is not another scripture equal to it.

"In the preceding chapter the apostle spoke of the gift of healing, of prophecy, teachers and workers of miracles, and at the close of the chapter he tells us that we should covet the best gifts; but he says, 'Yet I show you a more excellent way.' Here he has reference to the love of God. Of course you will understand that in the revised version this world 'charity' is translated 'love,' and that is the correct meaning. I am told that in ancient languages there are several words expressing the meaning of love, but in our language we only have one 'love.'

"We speak about the love of a wife for a husband or a husband for a wife, a parent's love for his child, God's love for Christ and Christ's love for humanity. It is this love, my Christian friends, that we are to look at this morning—the love of God for humanity. In order to show the importance of this love, the apostle speaks of it by drawing contrasts. You remember when Christ was in

the temple how the poor woman came and cast in her two mites in the collection box of Jesus, drawing the striking contrast between what she gave and what the rich people gave.

"In the first verse of this chapter, the apostle talks about eloquence. He says, 'Though I speak with the tongues of men and of angels and have not charity, I am become as a sounding brass and a tinkling cymbal.' In other words, he would say that 'though I have the gift of eloquence, and I might be able to move multitudes by it, and I might have the silver tongues of angels, but if I did not have the love of God in my heart, I am become as a hollow and empty sound.' So you can see the contrast he draws here between love and eloquence.

"Then he goes farther and draws a contrast between love and prophecy. He shows how I might have power to unveil the future and lay before you things that will come to pass in the future, yet if I do not have in my heart the love of God, it profiteth me nothing. And then knowledge. You know the effort we are making in this day and age of the world to build colleges and establish institutions of learning, and how men are striving and putting forth their best efforts to secure a more extensive knowledge of books, and yet we are told that with all this getting of knowledge, if we have no love, it profiteth nothing.

"We might go through high school, college, university and then pursue some special course of learning, and though we may have the utmost learning, and have not love, it profiteth nothing, for all earthly knowledge passes away. And so we see the strong contrast the apostle draws here.

Then he goes further and says, 'Though I might have faith to remove mountains and have not love, I am nothing.' We might be able to say to yonder mountain, 'Be thou plucked up and cast into yonder sea,' and without love it would profit us nothing. Then we have a contrast between sacrifice and love. The prophet says, 'Though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing.' Did you ever think of that? I know you have. I would not have needed to ask that question. If it were possible for a man to give all his goods to feed the poor, if he did not have the love of God in his heart, it would profit him nothing. You may give all your goods, but you remember what God says about a man giving his goods for the praise of man. If you give them that way it doesn't amount to much. You remember how the people praised the Savior, and the very next day they were crying, 'Crucify him, crucify him!' But if a man gives his goods to feed the poor, with the love of God in his heart, then that is worth something, and that is the way he must give, because he loves, because he has the love of God in his heart. There is no one here this morning who has not thought of this.

"Whether a man may be willing to be a martyr, whether he is willing to give his body to be burned as a sacrifice, it profits him nothing without it be prompted by love—and have you ever thought about that? You remember the scene that occurred on Mount Carmel, where Elijah built his altar to God, and the worshipers of Baal built altars to Baal, and the God that answered by kindling the fire on the altar was to be recognized as

the God to be worshiped. You know how from early morning until noon they called aloud 'Baal, Baal' and how Elijah mocked them, saying, 'Call louder, for maybe he is away from home, or perhaps asleep and must be waked,' and then how they cried aloud and cut themselves with knives until the blood flowed, and they did this all the day until evening, when Elijah called the people together and built his altar and called upon the Lord to send fire and show to the idol worshipers that he was God. With this contrast before you you can see the importance of the love of God.

"I believe, as I believe that I am standing before you this morning, that the very foundation of Christianity was the love of God (John 3:16) that moved him to give his only begotten Son, that whosoever believeth in him might not perish but have everlasting life.

"During the reign of Queen Victoria, the last and best Queen of England, perhaps some of you remember reading of her daughter, the Princess Alice, how when her little daughter was sick with diphtheria when she was on the very verge of eternity, and the doctors had warned her mother not to come in close contact with the child on account of her own safety. Just as the little one was dying she looked up into her mother's eyes and said, 'Mama, won't you kiss me?' and Princess Alice stooped and kissed her dying child and thus gave up her life for her child.

"Another illustration of love is shown here—a little girl was walking along the street carrying her little brother, and she seemed almost breaking down with the load when a man asked her if

she wasn't tired, and the little girl replied, 'No, I love him so.'

"The Apostle Paul gives the elements of this love—patience, endurance, etc. Drummond compares it to a spectrum. You know if you have this sunlight coming in the window shining through a spectrum it will show the seven different colors on the wall.

"I want to ask you brethren and sisters whether, if we have this love of God in our hearts, we ought not to make manifest in our life the elements of which it is composed. He says, 'For love suffereth long.' That means longsuffering. It isn't hard to be longsuffering when everything is going your way. It hurts you a little more when you are tired and tempted. Why, it is easy to say 'Brother' and 'Sister' when everything goes our way. Everything works together for good to them that love the Lord. But when trials come in our lives, then it requires this love of God in our hearts to say 'Everything works together for good to them that love the Lord.' You cannot say this unless you do have the love of God in your hearts.

"Then the apostle says this love is kind. That is another element. Do you know, there are some people who have so much of the love of God in their heart that you feel it a blessing to have them come into your home. You are glad when they come and sorry when they go away. Then we have, 'Love envieth not.' Envy is that feeling that fills you up with hatred. It is next to jealousy. It is the cause of murder and is the father of jealousy. Some one may have a little better position than you have and you feel a little unpleasant about that. The love

WHERE HE PREACHED HIS LAST SERMON

of God takes that out of your life. If you love some one with all your heart it just fills your heart with gladness to see him succeed. Make this a personal matter. How glad you are when some one you love succeeds well in something!

"It brings joy to your heart. A husband cannot succeed too well to please his wife. This is a high standard to attain, but I tell you when we love people right well we want them to succeed and they cannot rise too high to please us.

"'Love vaunteth not itself.' That word 'vaunt' is an Anglo-Saxon word, and means 'boast' or 'brag.' The reason it does not boast is because it is not of the boasting kind. When it gets into the heart it takes out that puffed condition. If a man has a true heart and is disposed to boast, this love will take that out of him. Because the apostle tells us that it is not puffed up. When a heart is puffed up, then you hear the vaunting, and when you get that puffed-up condition out of the heart you do not hear the vaunting. If we could learn to love with a love that does not boast and is not puffed up we could see people in a different way. The love of God touches the puffed-up heart and takes the boasting out of it, and puts kindness in its place.

"There are some men who have a very plain exterior and a proud interior. There are some people who are so proud of their opinions that if you differ with them they are cross about it, and if you cross them you strike a snag at once. The reason of that is that their inside is not right. And I tell you, Christianity takes hold of men's hearts

and makes them right inside and outside. That is the kind of a man this love brings forth.

"'Doth not behave itself unseemly.' Let every Christian beware how he behaves himself, that he manifest in his life good conduct. This brings out that same thought. Dr. Harper, president of the Chicago University, said in one of his lectures some time ago in Chicago, that one of the most fruitful sources of infidelity in the world was the unseemly conduct of a man or woman professing Christianity.

"I am not preaching to you any more this morning than to myself. I confess to you that I have to watch myself just as much as any one. We all have to watch ourselves. Not long ago I heard an instance like this: A brother, dressed in the plain garb, was walking along State Street in Chicago, and he passed a place where they were having a ten-cent show. He thought he would just go in and see what they were doing in there. When he went to buy a ticket, the man said to him, 'From the appearance of your dress this is no place for you.' That brother told me he never received such a lesson in his life. 'No place for a man dressed like you.' I believe that brother to be a truthful man and he said he would never forget that lesson. If we would all learn this lesson to do nothing unseemly how good it would be!

"You know, mothers, how you watch over your child when it is sick. You know, fathers, how you protect your children from harm. It is love that makes you do that. This love is willing to reach out and help others in this life; it is willing to give help.

"'Not easily provoked.' To me this means that we as Christians ought to govern our tempers, not get cross. Of course we all believe this. If you get the love of God in your hearts and let it grow and grow, after a while you will learn to control these ugly tempers. I do not say all are built along the same line in this matter. Some men have very high tempers while others do not have. The man who has to work hard to overcome his temper will have a brighter crown than the one who does not have to do this. It ought to be an easy thing for us always to be ready to give a kind answer. 'A kind answer turneth away wrath, but grievous words stir up anger.'

"This love we are told thinketh no evil. It is very easy for us to think kindly of those we love, but it is not so easy with those we do not love. There is to be no thinking of evil with those who have the love of God in their hearts. Now that does not mean that if a man is a murderer I shall not think his deed is evil. I will tell you what it means.

"When the brethren first came to Mount Morris, in the early eighties, two of them went into a saloon. It is a bad place for any one, but especially for two Dunkard elders. Of course the people thought they had gone in there to drink, for what else would they go for? The fact is, they had gone in there to labor and pray with that man to try to get him to stop selling liquor. This command means that we are not to impugn men's motives. We are to put the best construction on their actions. It is better to take the plan Christ has set for us. If your brother has done something wrong, go to him and talk to him and thus get it out of his

heart (Matt. 18). I don't know of any better plan than that.

"'Rejoiceth not in evil.' Do you know that in New York City there is a bureau of information, and every time a Christian man makes a mistake or does a wrong thing, they publish it in every paper all over the world. They rejoice in evil. Love doesn't do that. You know sometimes those who are in the church fall into sin, and how we shed tears for the cause of Christ, that some have been drawn aside.

"These are the elements of Christian love. These are what we must make manifest in our lives.

"Let me call your attention to the law of development. You go into school and read and study books until they become a part of you and strengthen you. And so it is with the love of God. You must cultivate it. Do you know that hate begets hate? So indifference begets indifference, and love begets love.

"One Sunday morning a man was walking along the street on his way to church, and he met a little boy and asked where he was going. The little boy told him he was going to Sunday-school. Then the man said, 'Well, why don't you come in here to our Sunday-school and not go way over there?' The little boy said, 'Oh, they love a fellow over there.' Another thing we are to do in measuring our love. We always compare God's love with ours. We should not do that way. It is easy to love people when they do just according to our way. Just as long as they do that they have our love and sympathy, and as soon as they go contrary to that,

just that soon we throw them over. We do not have the same kind of feeling for them. Somehow or other I think the fault lies in the training of people. When you get this love of God in your heart you will not do that, because God loves everybody. He doesn't love sin, but he loves the sinner. He loved you and me when we were in sin. I have heard parents tell their children that if they are good, God will love them, but if they are bad he will not love them. That is not right. We ought to teach our children that God loves everybody, and we want them to do right because we love them, and God loves them. When we do wrong God just keeps on loving us, and that is the way we ought to do in our love to each other.

"How great is this love? I am not able to comprehend it. I used to think that because I belonged to the Brethren Church and washed my brother's feet and dressed plainly and obeyed the commands of the church I was all right. But I have come to believe that I can wash my brother's feet and dress plainly and yet, if I do not have the love of God in my heart, all my Christian profession is in vain. Let us see that we have this in our hearts, and then all is right. May God help us all to have this love in our hearts. There is nothing that wins souls for Christ like love.

"I was reading yesterday of a young man who had been in the penitentiary. He had fallen into some crime and had been sent to prison, where he had served his time. When he came out one of his friends gave him a letter to a young merchant, and he said in the letter that this young man had been unfortunate in falling into crime and he said, 'I

want you to help him.' The young merchant read the letter, then he said, 'Come home with me to supper and stay all night. I want to talk to you.' The young man went home with him. The merchant's daughter came into the room and he said to her, 'This is papa's friend. You go and shake hands with him.' The little girl went and shook hands with him and kissed him. That broke him up. The tears came into his eyes and he said, 'That is the first kiss I have had since I kissed my dying mother.' That is the kind of love we ought to have. Love is the greatest thing in the world, and when we have finished our life work may we all have that full fruition when we reach the other shore.

"But 'love abideth forever.' It helps us in all our work, and will be the rod and staff that will comfort us as we pass to the great beyond. It will be our passport at the pearly gates of heaven, for God himself is LOVE."

CHAPTER XXX

Editorials

EDITORIALS by Father Miller were brief, clear and always of practical value. Included here are only a few representative ones of the many that he wrote, beginning in 1884 and continuing until his death. He once gave this bit of advice on writing for the public:

"First acquire the habit of thinking clearly and concisely and to the point. Then express your thoughts in the simplest and fewest words consistent with clearness of expression."

He likewise advised the reading of Kipling as a help in acquiring this habit. And in this instance, as well as others, he had first practiced what he preached.

Brother H. C. Early wrote thus of his editorials:

"His editorials show the versatility and fruitfulness of his mind, for they cover a wide range of subjects and have been treated in a most satisfactory manner. And his simplicity deserves special mention. He has the rare ability to write on difficult subjects in a manner easy to understand—within the comprehension even of boys and girls. And he is clear. None ever mistake his meaning."

OUR SCHOOLS

"The educational work of the church is of great importance, and demands the careful thought of all who are interested in the future welfare of our Brotherhood. However we may regard them, our schools are having a silent influence that will surely be felt among us before many years have passed away. Shall this influence be for good? Then must we look well to the control of the schools.

"As to the question of duty in the education of our young people, there can be, it seems to us, no doubt as to what should be done. It is the duty of the church to provide educational facilities as good as the best, under her own fostering care for the education of her sons and daughters. We may be slow to recognize this duty, we may even close our eyes to its importance, but the fact still remains that the very existence of the church in the future depends upon how this question is met and decided today.

"If there ever was a time when it seemed proper for Christian parents to bring up their children in pious ignorance, that time has passed away. We are living in an age demanding the best educational facilities. Our children will be educated, and if we fail in our duty toward them as a church, the future will show our lack of wisdom and sit in judgment on our failure.

"While it is important that we provide schools for our young people equal to the best, the most important consideration is that in connection with education, or rather that the education itself be turned in the direction of the development of the

EDITORIAL ROOMS OF THE GOSPEL MESSENGER

heart and the spiritual nature. Some one has said that learning is an acquaintance with what others have felt, thought, and done; knowledge comes to us from our own experience, hence we know best what we have taught ourselves by personal experience, and by contact with God, with man, and with nature. To fill the mind with other men's thoughts and doings, to become bookish, should not be the aim in education. We should rather aim to illumine and strengthen the mind than to store it with learning. The important question should be how to give the soul purity of intention, the conscience steadfastness, and the mind force, pliability and openness to light; or, in other words, how to bring true philosophy and religion to the aid of the will so that the spiritual life shall prevail, and each generation introduce its successor to a higher plane of life.

"An education so directed gives mere learning a secondary place, and makes the development of the spiritual life its prime factor, and this, we believe, is the true idea of education. We need to set our faces like steel against any system of education that does not give our holy religion the first place in the development of the mind and heart.

"Many of our brethren are sending their children to secular schools where religious influences and teachings are almost wholly ignored, and where proper discipline is practically unknown. What a fearful responsibility they assume in a course of this kind! Surely, if their sons and daughters are led astray and lost by such a course, the parents will have a heavy burden to bear.

"But while we recognize our duty in the line

of providing educational facilities for our young people, we also need to be careful that we do not go to the extreme in the matter of schools, and of education. It is such a common thing for one extreme to follow another that it has been set down as a rule. We have been, in the past, somewhat in the extreme in our opposition to schools controlled by the church, and now, unless we are willing to learn by the experience of others who have traveled this same road, we will meet with failures. We will learn by sad experience that schools are not money-making institutions, but that self-sacrifice, flesh and blood, brains and money, are the materials necessary to build up and support educational institutions.

"And then, too, we need to be very careful lest we fall into the very common error, that, unless a man has the advantage of a collegiate education, the Lord cannot use him in the ministry. This error is quite general, and that it is an error, the lives of many eminent ministers, whose school advantages have been quite limited, abundantly prove. If the definition of education, given in a preceding paragraph, be correct, and we believe it is, then the man who has had a wide experience, and has lived close to God, having his mind illumined and strengthened, has received an education of a high order, although his school advantages may have been limited to even less than academic instruction. Let none of our ministers be discouraged because others enjoy better advantages than they did. Education may be, if properly used, a great help to the minister, but it is not by any means the most important matter.

"In looking about us we can readily see that the school idea has taken a firm hold upon our Brotherhood. It is by no means an uncommon thing to see at our 'Bible terms,' now held at all our schools, a number of ministers, some of whom have labored lo, these many years, in the holy calling. We are glad to see this, and feel like encouraging our ministers to make use of these helpful means, but while we are thus engaged we need to be careful lest we go to the extreme in this matter, and make school-going a prime factor when it ought to be but a secondary one.

"Again, we need to be watchful and careful as to the number of schools we start. We are quite sure, unless this point is well guarded, we shall start schools with the word failure written all over them. Years ago the Methodist Church was, to some extent, opposed to education. Then came the time when they turned schoolward and with them one extreme followed the other. School after school was started, and failure after failure was recorded, until they learned by experience that it requires more than good buildings and a large campus to make schools. We have already five schools in operation, and if these depended wholly for patronage upon our church we would already have more than can be sustained, and it is questionable whether, even with the patronage they now have, they can be sustained. One thing is very certain—were it not for the fact that some self-sacrificing men have been willing to spend and be spent in the educational work of the church, the three failures which already dot the history of our educational work would be supplemented by several more.

"With these facts before us it would seem that, rather than to make efforts to start more schools, wisdom and prudence would dictate that our efforts be turned in the direction of placing those we already have upon a sound financial basis. In this way only can failure be averted and the educational advantages of our schools be made what they should be—equal to the best. We should remember that quality and not quantity is what is needed. When we come to fill the faculties of the schools we already have with faithful members of the church, who are well qualified and thoroughly equipped for the work, we already have too many schools. When it comes to a liberal support of the schools we now have, that will place them beyond the danger of failure, we have already more schools than are receiving such support.

"Will we learn wisdom from the experience of others who have already gone this way, or will we go on blindly running to the same extreme, strewing the way with failure after failure, injuring the cause of education and the church? We hope not, but we do not express this hope with any great degree of confidence. Already we hear of another school in Kansas, one in Indiana, and there has been talk of still another in Ohio. These may be mere rumors, but they show that the school spirit is abroad in the church, and unless wisdom prevails in the councils, failure and disaster will, in the end, teach the old, old lesson that history repeats itself and that men rarely profit by the experience of others."

TEST OF FRIENDSHIP

"Not so easy is it for us to understand how

one may honestly differ from us and still love us? Herein lies the true test of friendship, or rather the test of true friendship. It is so easy to love those who love us, who agree with us in all our notions, and give cordial assent to all our doings. The real test comes when we are called upon to continue to love and respect those who do not agree with us, who tell us of our faults, and criticise our actions. Many friends become estranged because each is selfish enough to want the other to come and go at his word.

"Doubtless this test came to Paul and Barnabas. They parted, not with loss of love and friendship, but with the respect for each other that always comes when we meet those who are firm in their convictions of right. The changeling is the friend of prosperity, who fawns and smiles and approves while the sun shines. When the clouds come he is gone forever. The man who is unwilling to sink his individuality, and who has firm convictions, is the friend of adversity.

"The spirit of intolerance, however, can know nothing of true friendship. It seeks always to assert self, and is nothing if not selfish. It lives on flattery, and fattens on self-praise. It is as cruel as the grave and as remorseless as death. In the olden time, when it was backed by ecclesiastical authority and civil power, it burned at the stake those who refused to bow to its dictates, as heretics. The same spirit is abroad today, but it is kept in abeyance by a wholesome dread of law. It asserts itself in sneakingly seeking to injure reputation by circulating reports half false, half true, against those who do not worship at its

shrine. It is arrogant, self-opinionated, severe in judgment, and without natural affection, and has the poison of the asp hidden away in its oily but slanderous tongue.

"The wise man said, 'Faithful are the wounds of a friend.' When reproof and rebuke come from the heart and lips of a faithful, loving soul, they only wound to help and heal. The real friend always comes to us in kindness, to tell us of our faults. Not in anger, nor in harshness, come the gentle words of reproof from a friend, but in all gentleness and long-suffering he seeks to help us. It has been said that it is hard to distinguish between the looseness of views and the judgment of love. To be sorry for the weakness and follies and sins of others, and to refuse harsh and unkind criticisms is right; to accept them as a matter of course, and condone them is wrong. The true friend always takes the former, never the latter course.

"Jesus never condoned sin; neither did he judge harshly. He taught the intolerant Pharisees a lesson when he commanded the one among them without sin to first cast a stone at the frail, fallen woman before him. When no man remained to condemn her, how the gentle words of humanity's greatest Friend must have sunk into her poor heart! 'Neither do I condemn thee; go and sin no more.'"—Dec. 25, 1897.

RIGHT THINKING

"Never was greater truth uttered than that contained in the words of the wise man, 'For as a man thinketh so is he.' So true are these words that if one could have a correct record of the

thoughts that are cherished by an individual he might with unfailing certainty tell the quality of the life. The thought as surely directs action as the rudder directs the great Atlantic steamers that plow through the ocean between the continents. The thoughts not only direct, but also induce action. There can be no intelligent action without thought. Thought precedes action, and continuous thinking along certain lines makes the man for good or for ill.

"The man who allows his mind to be filled with thoughts of lust is as sure to be an impure man at heart, no matter what his profession and outward appearance may be, as it is sure that every seed brings forth after its kind.

"The man who sneers at honesty and virtue, and is suspicious of everybody, is never to be trusted, for his thinking has made him dishonest himself and he places others on his level. 'As a man thinketh so is he.'

"The man who believes in honesty and virtue, looks on the best side of human effort, sympathizes with human weaknesses, trusts people, may sometimes be deceived, but he is the man you can trust.

"'If you are convinced,' says Hepworth, 'that there is neither honor among men nor virtue among women, that honesty need not stand in the way of acquisition, but only as a valuable blind to help you the easier to attain your end, then I can trust my forecast of what you will be in middle life as I can trust in the law of cause and effect.' Never a stone was thrown into the air that could defy the law of gravitation and continue its flight at pleasure. It is sure to come back to the earth again

with a thud. The law that governs it is as inexorable as death. And never a man has cherished mean, selfish thoughts and reached a high spiritual level, never a man has allowed sensual thoughts to occupy his mind without becoming impure in heart and often impure in action. He may conclude that he is quite strong enough to resist temptation, but he walks in all its ways and sooner or later he will sit in sackcloth and ashes, bewailing his fall. The cause of failure may be traced with absolute certainty to impure thinking, 'for as a man thinketh so is he.'

"Right thinking is to think right the grand thoughts and moralities of the Gospel of Jesus Christ. It is the heart of religion. It is not like your creed, that you can pull off and cast aside like a garment. It is made up of great heart principles that shall abide when worlds crash. To think right is to be right, and is as sure to take men and women upward in spiritual life as the mariner who follows his compass is sure to reach his haven.

"'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.' 'For as a man thinketh so is he.'"

CHAPTER XXXI

Close of Active Work

THEIR return from India found Father Miller in very poor health. Added to the digestive impairment, which had bothered him frequently since 1899, was severe heart trouble, with resultant sinking spells. He consulted various physicians, all agreeing that he might live for a good many years, or he might pass away at any time. He was compelled to refrain from all active work, to give up most of his preaching and lecturing and to become a semi-invalid. At times he suffered great pain in the region of the heart, but he was so patient and quiet about it that few knew what he really passed through. At night, in particular, he often had constant pain and was unable to sleep. It was not until the fall of 1909—almost three years after the start of the acute trouble—that he could sleep peacefully.

With anxious hearts his friends and relatives watched the gradual decline of his healh. Mother Miller was his constant companion, often going with him on preaching trips when she was hardly able to do so. The fear that he would die away from home, during one of the spells with his heart,

never left her from that time until his death, many years later. And although he had done much good work, and it seemed to his friends that he could justly spend the last years of his life quietly in his home, he still received many calls to preach, and when it was at all possible he answered these calls. He often said that he wanted to die in the harness; he did not want to rust out, but to wear out. With this indomitable determination he continued his work whenever it was at all possible for him to get around.

March 13, 1907, after a winter of poor health and serious illness, he was anointed, feeling that he wanted to place his case in the hands of the Lord for whatever termination would be best. The anointing took place in the library of his home, where he loved to be. Brethren J. G. Royer and D. E. Price officiated. Brethren M. S. Newcomer, M. W. Emmert, J. E. Miller and wife, Galen B. Royer and wife and Sister Minnie Replogle were present. After the anointing they sang the first and last verses of "Nearer, My God, to Thee"—the song he loved so well.

After this he was better, and very gradually his health improved until he was able to preach at near-by churches. By fall of that year he made a trip East, to attend a meeting of the committee on the Bicentennial program for the next Conference. He spent four weeks in the East and

preached thirty-two sermons while gone—not a bad showing for a sick man.

In August, 1907, his brother Martin died very suddenly in Chicago. This was the first death in the family of eight children who had grown to maturity, and consequently was a blow to all of them, particularly to Father Miller in his weakened condition. The family ties of the Millers were very close, and especially did Father Miller love and reverence all things connected with the home. He felt very keenly the death of his brother.

Although in failing health, his interest in church activities never waned. In 1906 he had been appointed on the Church Name Committee. Some felt, rightly enough, that the name " German Baptist Brethren " was unwieldy and gave a wrong impression of the church, also making the nickname " Dunkards " more convenient, so there had been an agitation to change the name. " Church of the Brethren " was Father Miller's selection, and he threw his influence for that name in his work on the committee, and in his editorials in the *Messenger*. Doubtless his influence largely decided the issue and " Church of the Brethren " was confirmed by the Conference.

About this time a keen disappointment entered his life, in connection with the withdrawal of Brother Fercken from the church and from the mission in France. Father Miller had stood by Broth-

er Fercken faithfully, through the years, backing his work in the mission at Smyrna, and again in Switzerland and France. He had taken his side, when twice accused of indiscreet conduct, had upheld him constantly in his work, both spiritually and financially, and when finally Brother Fercken formally withdrew from the church, it was a bitter trial for Father Miller. After writing a brief account of the affair for the *Messenger* of Jan. 5, 1907, he closed by saying in his kindly way:

"Of Brother Fercken we have no criticism or unkind word to offer. It is believed that while he was with us he did what he could. He has his strength and weaknesses, and in this he does not differ from most men. When he was no longer in sympathy with the church, he quietly withdrew, and for this he is to be commended. Of one thing we feel sure, that no matter where he may spend the few years he yet has to live, he will never find more love and confidence than was given him by the Brethren Church. Neither do we believe that the mystic philosophy of the great Swede [Swedenborg] will satisfy his soul yearnings as does the simple faith of Jesus as the Savior of the world. Other men have come to the church and left her communion, but she has gone on in her efforts to re-establish primitive Christianity. 'For a brief moment a slight ripple has been raised, and then the name becomes a mere memory, to die out and be forgotten in a very few years. The work of the Lord goes on as if they had never lived."

Father Miller was so slow to judge and so

kindly-spirited that it was very hard for him to believe that another could do a base act, and consequently, in some instances, he was deceived by those in whom he had faith. However, as a rule he had a keen judgment of character. His correspondence shows a real ability in analyzing the people with whom he worked, and in appointments he always used his influence toward placing a person in a position where his good qualities would be emphasized. He was so thoroughly able to subdue his own feelings and so interested in the welfare of others, that he could work harmoniously with almost any one, however much they might disagree in some particulars.

He was, however, not given to condoning weakness, as this bit of philosophy shows:

"It seems difficult for some of us to distinguish between looseness of views and charitable judgments. To be sorry for people's sins and follies, and to refuse harsh criticism, is right; to accept them as a matter of course is wrong."

To some who worked with him, his kindness in judgment was not always appreciated, but undoubtedly the sinner, who found such fatherly love and charitable consideration, would come more nearly being turned from his wrong way by it, than by the harsher criticism of others. It is hard to hurt those who love us. And here is another bit of philosophy from his pen:

"To feel temptation and resist it, renders us liberal in our judgments of others. To yield to it renders us suspicious of all."

Father Miller had an open mind and gave careful consideration to suggestions received, but when he once determined on what was right he could not be moved. He once said that he was willing, for the sake of peace and harmony, almost to bend a principle, but never to break one. When his mind was made up on what was right it was rarely changed, as the following little incident will show:

In the early days, when the move to Mount Morris was made, the question of the prayer covering was brought up. Until this time he had given it no especial consideration. Therefore he wrote one of the prominent leaders in the church for the arguments for and against it. The leader replied that he had not studied the question. Then Father Miller immediately settled himself to work, to seek the truth in the matter. He faithfully sought out every argument on both sides. He then made up his mind what was right and never after changed it, although he lived to see the day when the wearing of the prayer covering, in some parts, was gradually disappearing. On his death bed, he said to Mother Miller: "Dear, you have been faithful about wearing the prayer covering." And again he repeated it, showing that, in his weakness and age, it was a comfort to him to know that

MOTHER MILLER

the dear companion of his life had been faithful to one of the beliefs he had held so firmly.

The winter of 1907 was spent at home. The following spring he was able to attend the Bicentennial Conference at Des Moines, Iowa. Here he made no talk, only acting as moderator for the Sunday program. During the following summer he did some preaching, but in November he became ill in the midst of a series of meetings, and was compelled to drop them.

The death of his brother David occurred this summer. "Davy," as he had always been called, was one of those beautiful characters who are born good, and was much loved by all of the family. He had not been unusually prominent in the church, but had been a minister, had served once on the Standing Committee, and had always done what he could in the interests of the church. Again this was a hard trial for Father Miller, but he had the consolation of knowing that it would not be long until he would meet his brother in another world.

The winter of 1908-09 was spent in California. He did what preaching he could, but had given up lecturing almost entirely, turning his slides and stereopticon over to his brother, W. R. Miller, who had taken up this work. Gradually he was withdrawing from all responsible positions. He served less and less on Conference committees, but so far he had attended practically every meeting of

the Missionary Committee. He took an active interest in this work longer than in any other.

He was still a trustee of Mount Morris College, having until the end a real concern for its progress. While he always stood for the principles of the church and for general progress in the school, it is to be doubted if he ever made an effort to direct the actual educational policy of the institution. Father Miller knew his own strength and accepted no positions he felt unable to occupy, as is well illustrated by his educational work all through life. He greatly regretted his lack of formal education, for he knew full well the value of credits and diplomas. Four times before 1897 was he offered the presidencies of various church schools, but every time he refused, saying that the time would come when men of the highest education would be needed in the church schools, and that his lack of that education made it impossible for him to accept such a position, even though, at the time it was offered, he might be able to fill it. A glance over his Conference appointments shows that he was not on a single educational committee. In not accepting such positions he showed his broad-mindedness and vision. Many men in his position would have taken a critical attitude toward all things educational, because they themselves could not help with the actual work. But Father Miller was not built that way. His five years' experience as

business manager of Mount Morris College in its early days, and his constant association with educated men gave him an insight into the real problems of the school, and at the same time a realization of his own abilities. Therefore he threw his influence in favor of schools of the highest educational worth consistent with the church principles, and did much toward their realization. He not only used his influence toward this end, but gave liberally of his means. Juniata, Bethany Bible School, Manchester, Bridgewater, McPherson and Mount Morris Colleges received liberal donations from him.

His charities included a great deal more than gifts to the schools. Many a student was helped over a rough place by timely aid from him. Worthy people in financial distress were likewise aided. Wherever he saw a need, he was there with an open purse to help, and he did it so quietly that few knew what had been done. He donated liberally to any public charity or to any institution for the welfare of the people. His greatest donations were to missions. He contributed as money came to him until he had practically given away everything he possessed before his death, only making arrangements that a sufficient income should come to Mother Miller as long as she lived. Many people have given even more money than he to such causes, but there was one gift which no one could have given more freely than he, and that was the

gift of himself. As he grew older he dedicated every act of his life to the cause of the church. Whatever money he made, whatever success he achieved, whatever time he had—all were dedicated to the interests of the church. He gave himself.

Brother H. C. Early very fittingly sums up his work in the church as follows:

"It will be seen that God gave Brother Miller his life at a very important period in the growth of the Church of the Brethren. It was a distinctly transitional period, such as the church never knew in her history. Here are the four leading activities of church enterprise: The publishing business, Sunday-schools, higher education and missions. These were in the throes of birth during the last thirty years of the nineteenth century, or in other words, the church was in travail, in getting back to the teaching and practices of our own church fathers, and needed some one to deliver her. Brother Miller believed sincerely that these agencies were essential to the church's welfare—in fact, that the church cannot exist today without them—and he put himself heartily to the task of reestablishing them in the practice of the church, as the foregoing statement of his connection shows. He did more than any other man in the church, I think, to influence Conference to get behind these measures. It would seem that God raised him up at this time for this purpose. He has been a real Moses among our people. He was a real Christian statesman, and when the history of his life is fully written, Christian statesmanship will be shown to be his crowning glory."

At the Conference at Winona Lake, Indiana, in 1910, he formally resigned from further active work as a member of the General Missionary and Tract Committee. He rose from his place on the platform and came forward, to face the great audience which packed the auditorium to the doors. There he stood, dignified and quiet, waiting for the people to be still—stood almost as if he were ready to say: "I have fought a good fight, I have finished the course, I have kept the faith." When silence had come, he read briefly an account of the progress in missions that had taken place during the time of the present organization, and then, explaining that poor health made it necessary, he asked to be relieved of further work on the committee. When he sat down, a sigh—almost a moan—passed over the vast audience, for all loved him and saw that this was the beginning of the end.

When his resignation was accepted, the following resolutions were passed:

"Whereas, On account of failing health, Elder D. L. Miller offers to the Conference, through Standing Committee, his resignation as a member of the General Mission Board, and

"Whereas, We feel his services in the work of missions are so important and useful, both to the Board and to the church, through his many years of experience and travel in mission lands,

"We offer the following resolutions:

"1. Desiring to do nothing to lessen his days of usefulness for the church militant or to lay any unnecessary burden upon him, because we need him as long as God may spare him to us, we can accept his resignation only on account of his failing health and do so most reluctantly.

"2. We acknowledge with gratitude his incalculable service through these many years, having been a member of the Mission Board from its beginning, having traveled extensively with a purpose to know the need of the world and opportunities of the church both at home and abroad. Also having been in touch with the publishing interests for so many years and helping so largely in making the present large plant a success and the property of the church.

"3. In view of the above facts and his great helpfulness to the Board and their urgent request for it, we recommend that he be made an advisory member of the General Mission Board during his lifetime.

"4. We extend to him the gratitude of this Conference for these long years of wise counsel, the loyal and untiring service, and invoke the blessing of God upon the work to which he has contributed so much, and that many years may yet be given him and his good wife, enriched with the blessings of God."

CHAPTER XXXII

Last Days

HENCEFORTH, Father and Mother Miller spent their winters in California and their summers in Mount Morris, with the exception of two winters, one, 1915-16, in Cuba, and another winter in Florida and Illinois. Whenever at all able, Father Miller preached, and very often when it seemed to those about him impossible for him to do so.

In 1912, he, with Brother Galen B. Royer, published another book, entitled "Some Who Led." For many years Father had been saving pictures of various leaders in the church, and the idea was conceived of getting out a book of brief biographies illustrated with these pictures. Some sixty biographies were written and arranged to make a very interesting book, as well as a valuable reference work.

About three years before his death he sold their home in Mount Morris and much of their furniture. It seemed that he was withdrawing from earthly cares and ties wherever possible. He had lived for so long expecting that any minute might be his last, that it was not unnatural for him to do

this. His library and relics, collected through so many years of travel, were given to Mount Morris College. At one time he had decided to give his library to the Publishing House for the use of the editors, but on further consideration he felt that it could be of greater value to the college, where so many more would have access to it. Accordingly this plan was followed.

Much time was spent going carefully through his relics, numbering and labeling them, preparatory to their transference to cases at the college library. He had many idols of different kinds, some of which had been worshiped. He possessed a mill that was used in Palestine by the women for grinding; also a wine bottle made of a skin, and a sample of the plows that have been employed in the Holy Land since the days of the Bible. One of his valued relics was an old Roll of the Law, made of parchment and rolled up on sticks, a very ancient book, indeed. But it would be impossible to enumerate here the many things he had collected during his travels. They had all been carefully preserved and are now keeping alive his memory in the minds of the students at Mount Morris. In his library he had a number of old volumes of unusual value, among them three Christopher Sower Bibles published before the Revolution, one in 1732, the other two later, and a "Chronicon Ephratuse," published in 1786, and valuable because of frequent

allusions to the Church of the Brethren. These were all moved to the college.

The summer of 1918, after the selling of his home, he and Mother Miller spent with his sister Anna in Elgin. Brother Frank also was there, and George came for a visit, one of the last times that so many of them could be together. The following winter was spent in California, where they felt as much at home as anywhere; Frank went with them, for his wife had died, leaving him alone. And Father Miller continued preaching.

Two years later, in the spring of 1920, Father and Mother Miller again went to housekeeping. They bought a place near the church in Mount Morris, redecorated it, and placed in it some of the furniture which they had saved from the sale. As Mother Miller said it was not a home, but just a house. Father's library looked very bare without his books, but they were quite happy that summer in their own place. Mother Miller did the work and Father enjoyed again having her personal oversight of the home. Through all the years of their married life, they always had that peace and serenity which is the result of real love. Father's letters were full of praise for his wife, often containing references like the following, written May 4, 1921, the last letter he wrote to my father:

"Had a good long letter from mother today. She is lonesome and I have written her to come on East and be with me. I hope she will come. I am

homesick myself to be with her. She is in her seventy-third and I in my eightieth year, and we have lived together nearly fifty-four years. It goes a bit hard to be separated."

In Iowa, in the summer of 1920, he had a severe attack, and from that time on the decline of his health was rapid, but his mind remained vigorous and his interest in the affairs of the church was as keen as ever. In the fall of 1920, with Mother Miller and Frank he went to Clermont, Florida, where Frank had been the year before. They secured a place to live and did their own cooking, greatly to the pleasure and advantage of all of them. But this arrangement did not last long. While Father was away preaching, Frank very suddenly died, after an illness of a few hours. Father and Mother Miller brought the body to Polo, where the funeral services were held. This occurred immediately before Christmas. After some consideration, they decided to remain North for the rest of the winter. In some ways, this was a hard winter on both of them. Father especially felt the loss of another brother.

Their own home did not have a furnace, so they boarded with Brother Will West's at Mount Morris, where they always had been given a warm reception. Father was troubled a great deal with rheumatism and lumbago, but he still took a very live interest in church and school matters at Mount Morris, as well as of the entire Brotherhood. With

the growth and change which had taken place in the church during the recent years, he kept pace, and while his method was not always the one used in working out some of the problems, he did not resent that, but always felt that the other might be right. As he once wrote near the close of his life, "I used to have a good deal of anxiety about the problems we had to meet. I have none now. I'll do my best, try to think no evil, for that is a characteristic of love, and speak no evil and trust it all to God. He will bring it all out right in the end." Seasoned with this sublime faith, the last years of his life were spent peacefully.

The last of April, Father and Mother Miller went to Elgin, where he attended the meeting of the Mission Board. While there the news was brought that Brother John Henry Bashor Williams, Secretary-Treasurer of the Board and traveling in the Orient, had died at Mombasa, British East Africa. This was a hard blow to Father, for such things hurt him greatly. He felt very much the personal loss in Brother Williams' death, but also knew that the church and board had endured a more severe loss, which likewise gave him concern. His wish was that he might have been taken and the younger man left to continue the work.

However severely he may have felt the death of Brother Williams, it did not depress him, but rather seemed to arouse and stimulate him to a greater activity at the Board Meeting. Although

seventy-nine years old, his advice and help were needed once more and he gave it with his old time vigor. After taking a more active interest in the business of the Board than he had for years, he left the room to start a preaching tour of the East, and as he went out of the door, he raised his arm in that old gesture, so many will remember, assuring them, "the Lord willing," that he would meet them at Conference.

He began a series of meetings at Welsh Run, Pennsylvania. Here many, many years before he had joined the church and partaken of his first love feast. In one of his last letters he gives a brief account of these meetings:

"April 29, 1921.

"One day this week we visited the old Rockdale schoolhouse, where I went to school seventy-five years ago, Broadfording church and the graves of Father and Mother Miller (she was fifty-two years and seven months old when the Lord called her home), and the old mill where I was born. . . . I enjoyed it all but was tired when preaching time came.

"We are having large crowds of intensely interested people attending the meetings. Sunday evening all could not get into the house. . . .

"Had a letter from Mother yesterday. She is well and busy getting our home ready for housekeeping when I get home in July. I want her to come East, attend Annual Meeting and go with me to New York. I hope she will come and be

with me and then we can visit you on our way West."

Before the close of these meetings he partook of his last love feast in the same church where he had the first. With more than his usual enthusiasm, he preached for his last sermon, "The Marks of the Lord Jesus."

From Welsh Run he went to Shady Grove, where he preached in the Hade church. His sister Anna was with him a few days, and when she returned to her home she left word at the place he was staying to send for her in case he got sick, for she saw his weakened condition. All week he preached. The following Sunday morning he became so ill that he vomited. But he recovered to some extent before evening, and with his old-time determination insisted on preaching in the evening. Monday, May 16, his sister was called from her home in Huntingdon, Pennsylvania, and arrived that same afternoon. The following day his wife was sent for. She also came at once and the two nursed him until he was able to be moved to his sister's home in Huntingdon, May 21.

He was happy to be in familiar surroundings again, to be strong enough to get up and dress and, for a time, was not under the care of a doctor. The graduation exercises of Juniata College were going on and many visitors were about. Father Miller always loved such times and greatly enjoyed seeing the people. June 1 he sat on the front porch,

where many had gathered about him as in the days of old, and talked for an hour with his old-time vigor. Perhaps that night he staid out too long. At any rate, the next day he was taken with severe chills and double pneumonia set in. Those about him realized then that his case was serious.

Most of the time he had the full power of his mind, but occasionally hours came when he did not seem to be fully conscious of what he was doing. During one of these periods he put his arm out several times. Mother Miller asked him what he wanted. He put his arm out again, and then her voice seemed to bring him to himself for he said, "I thought I was taking Brother S——— into the water to baptize him."

At Shady Grove he had been staying in the home of a man who was not a Christian. Father talked to him about his soul, but the man had not yet given his consent to join the church. Even in his last moments, Father longed for this man's soul.

His mind was on the next Conference, which he had planned to attend. On Tuesday, the last day of his life, he told my father the officers he wished to see elected at this Conference.

His love for the Conference never failed and, when he saw that it would be impossible for him to attend, a very few hours before his death he dictated this last message to that body:

D. L. AND HIS ONLY SISTER

"I'm not feeling so well, and mother has kindly consented to write to you for me. This is a great blessing to me and I guess it is to you too. I've been hoping day after day to get down to Hershey to see you, but guess that will not be so. My strong desire has been to come down to you. My profoundest blessing be upon you and all the good men and women at the Conference. May we have one of the best Annual Meetings we have had for years. May the Spirit of God direct and control everything. Give my Christian regards to all the members of the Standing Committee and to all the members of the Conference. May his Holy Spirit guide and control every soul in Divine presence. Then we know we shall have a blessed meeting. This is all.

"Yours in Christ Jesus,

"D. L. Miller."

This letter was sent to Brother H. C. Early, so long associated with him in the work on the Mission Board.

His last signature was written about three hours before his death, on a check to be given as a wedding present to his niece, Ruth, who was soon to be married.

He had seemed to be holding his strength that last afternoon of his life, and Mother Miller had been persuaded to go to supper with the family, so they were all eating together when the nurse called, "Come quick."

The end had come as it always does. On June

7, 1921, they saw him, with a smile on his face—a smile that did not cease when his heart stopped beating—pass peacefully away to that land for which he had longed for so many years.

CHAPTER XXXIII

What They Said

BRIEF services were held in Huntingdon, at the home of Galen B. Royer, where he died, before the body was taken to Mount Morris for burial.

Brother T. T. Myers, a professor in Juniata College, spoke from the text, "Thou Shalt Be Missed." He told of his acquaintance with Father Miller, beginning in the days when Father had sold the first lunch tickets at the Conference in Lanark in 1880, and continuing throughout his life. He mentioned how often Father Miller had spoken on love, and how he had lived up to the thirteenth chapter of First Corinthians. Then he briefly enumerated the various departments of the church where Father Miller would be missed, the councils of the church, the missionary work, the publishing interests, the schools, the Sunday-schools, and in his home. Then Brother Cassady, also of Huntingdon, said a very few words:

"The last time I saw Father Miller, he took my hand and said: 'I love you, Brother Cassady. God bless you,' and I was glad that there was something in my life that he could love."

At Mount Morris, Brother J. E. Miller preached the sermon, the introduction of which follows:

"As we meet today to hold these last services on the occasion of the death of our departed Brother Miller, I find myself at a loss to choose a text, as well as what to say and how to say it. The life that he lived speaks louder in your sad hearts than any words which I might utter. When I think of the life of D. L. Miller there come to my mind the words of Moses, 'We spend our years as a tale that is told' (Psa. 90: 9). Again I think possibly I should speak from the words of the Master when he said, 'A good man out of the good treasure of the heart bringeth forth good things' (Matt. 12: 35), because our brother was known for his good deeds.

"When I think of the manner in which Brother Miller used his property, and the many generous gifts he made to charity, to education and to missions there come to me the words of Zacchæus, who told his Lord, 'Behold, Lord, the half of my goods I give to the poor' (Luke 19: 8). When I think of the strength of character which this man possessed I hear the words of David—words much more fitting on this occasion than when David spoke them: 'Know ye not that there is a prince and a great man fallen this day in Israel' (2 Sam. 3: 38)?

"Again, the words that were used to describe Barnabas would fittingly apply to this occasion: 'He was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord' (Acts 11: 24). When I think of his strong Christian faith the words of Job keep ringing in my

ears: 'I know that my redeemer liveth, and that he shall stand at the latter day upon the earth' (Job 19: 25). And then I go back a few years to the time when my own mother was sick, only a few days before she passed away, as she asked for her New Testament and turned to these words of Paul to his son Timothy: 'For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.'

"When I think of the attacks that have been made against Jesus Christ, the Son of God, who was conceived of the Holy Ghost, and born of the Virgin Mary, and then consider how D. L. Miller ever stood for the Deity of Jesus Christ, I hear Paul cry out, 'I determined not to know anything among you, save Jesus Christ, and him crucified' (1 Cor. 2: 2). Finally, I recall the more than one hundred Bible land lectures which our brother delivered in this and the old college chapel, the chief purpose of which was to establish the authenticity of the Holy Scripture, not to mention the hundreds of sermons he preached here and all over the world. I turn to Psa. 119: 9-16, and would especially emphasize the 9th verse: 'Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.'"

At the close of the speaker's remarks, Elder John Heckman, of Polo, read the following reso-

lutions passed by the faculty and trustees of Mount Morris College:

"Whereas, God in his infinite wisdom has called home our beloved brother, Elder D. L. Miller, we wish to have recorded an expression of our sorrow and sympathy.

"Elder Miller has served Mount Morris College as business manager, president, and for thirty-five years was president of the board of trustees. As a friend of education, he was always very much interested in all the colleges of the Church of the Brethren.

"In his official connection with Mount Morris College he was one of the pioneers in the educational work of the church. While yet a young man, he gave up a good business to become business manager of the college. It is fitting to note that he is the last of four prominent men in Mount Morris College to leave us, the other three, J. G. Royer, Joseph Amick and Melchor Newcomer, having died recently.

"As business manager of the college, he displayed the same ability and faithfulness that has always been characteristic of our brother. When money was needed to further the work he was ready to give liberally of his means. When a president was needed to tide over a critical period he was drafted and assumed the responsibility, doing the work nobly.

"During the generation of his presidency of the board of trustees, many difficult problems were met, and, due largely to his persistency, steady progress has been made.

"His real worth to the college cannot be estimated. The library, of about three thousand volumes, which he has left to the school, will ever constitute a memorial to his interest in the best things of life.

"To his faithful wife who, by encouragement and good counsel, has had a large share in the work of our brother, we extend our sympathy in this hour of supreme sorrow.

"Our brother left us at a ripe age, but full of a youthful desire to be busy laboring for the good of humanity. Though his body is dead, the noble spirit he possessed will live on wherever his life and work are known.

"Be it resolved, That a copy of these resolutions be given to the devoted companion of our brother, a copy be printed in the *Gospel Messenger, Mount Morris Index* and *College Bulletin.*

"Fraternally submitted,
"Trustees of Mount Morris College,
"Faculty of Mount Morris College."

At the Conference the missionary program was turned into a memorial service for Brother Williams and Father Miller. That afternoon Brother H. C. Early read Father's last message to this body, and spoke very fittingly of his work in the church, giving in detail the various activities of his busy life, reviewing his educational and missionary work, his travels and his gifts to the church, relating events that need not be repeated here, for they have already been given.

For many years Father had maintained a lot in the old Silver Creek cemetery, where his grandparents were buried. Some few years before his death he changed to a cemetery just west of Mount Morris, explaining that one or the other of them would go first and he wanted that one to lie close home, so that the grave could be visited.

The last moments of his life were singularly connected with the places and people he loved best. His last love feast was at his old home church. Brother Wilbur Stover, with whom he had spent those pleasant months in India, could be with him during some of his last hours. His death came in the home of his sister, who had been a daughter to him, and of Galen, her husband, who had been more than a son to him—had been, in fact, his confidential friend through so many years. His devoted wife was at his side, comforting him to the very end. And he was laid to rest near that home for which he had lived and loved and labored—laid away from our sight, but the spirit of his love broods over us, a comforter.

HIS OLD HOME CHURCH WHERE HE CONDUCTED
HIS LAST LOVE FEAST

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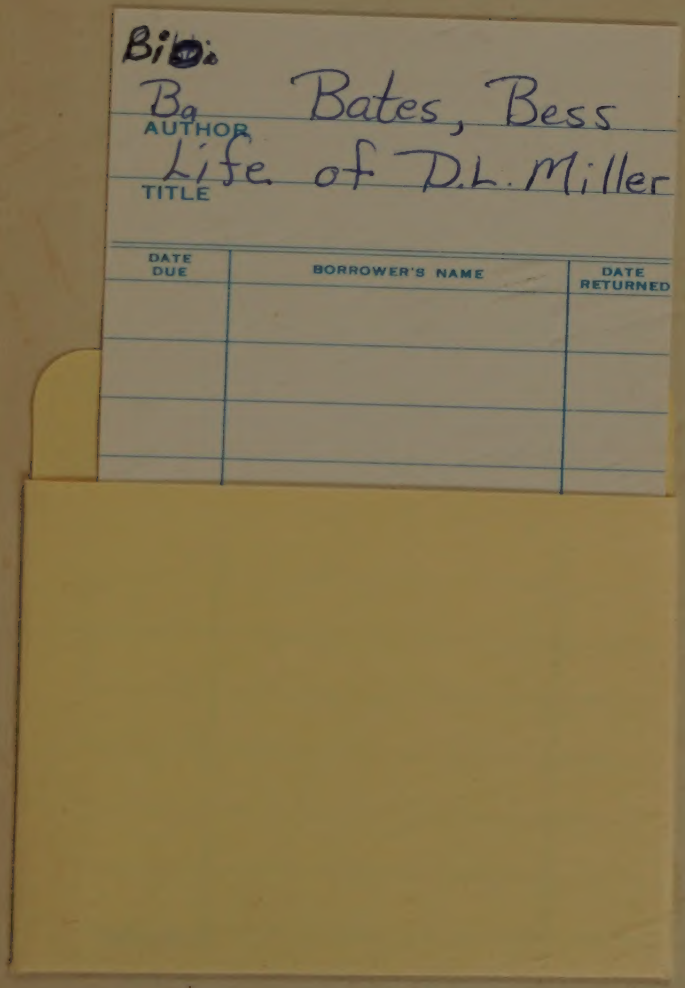
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